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AHEPA MANUAL

GEORGE DEMETER, A.B., LL.B.
PAST SUPREME PRESIDENT



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AHEPA MANUAL

OFFICIAL GUIDE OF THE ORDER OF
AHEPA

CONTAINING

EARLY HISTORY AND MISCELLANEOUS FUNDAMEN-
TALS OF THE ORDER; CEREMONIES OF INSTAL-
LATION; FUNERAL RITES AND BURIAL
SERVICE; LODGE OF MOURNING; DEVEL-
OPMENT AND INTERPRETATION OF
CONSTITUTION; DUTIES OF OF-
FICERS AND MEMBERS; CON-
DUCT OF THE CONVENTION;
PARLIAMENTARY LAW,
ETC., ETC.

By GEORGE DEMETER

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LL.B. BOSTON UNIVERSITY LAW SCHOOL
PAST SUPREME PRESIDENT, PAST SUPREME GOV-
ERNOR, PAST PRESIDENT BOSTON CHAPTER,
ETC.

ADOPTED BY

THE FOURTH ANNUAL CONVOCATION

George Demeter
Nov. 24 1946

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PAST SUPREME PRESIDENT'S JEWEL

Adopted and awarded by the Third Annual Convocation held in Chicago, Illinois, October 1925. Copyright by the Rose Lipp Regalia Co. 175 Tremont Street, Boston, Mass.

Prologue

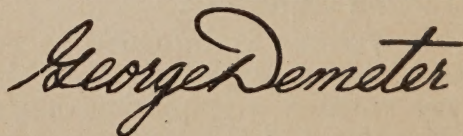
The need for a Volume like the present one has been too keenly and too generally felt to require words of excuse or explanation to justify its publication. Its unanimous adoption by the Fourth Annual Convocation as the official ceremonial and textbook of the Fraternity is sufficient proof of the existing need therefor, as well as gracious acknowledgment of its utility.

The AHEPA has captivated the fancy of the Hellenes of the United States. Thousands of men of good report and well recommended become AHEPANS annually. For a fraternity, its growth has been unprecedented perhaps. It is worthy of note however that in our enthusiasm to grow in membership we omitted to stop to equip ourselves with the necessary essentials which underlie a sound fraternity.

This Volume is intended to supply some of those essentials. To this end I have written a synoptical sketch of the Founding of the Order and traced the development of its Constitution. I

have created Ceremonies of Installation, and a ritual for the Funeral Ceremony, Burial Service and Lodge of Mourning. I have also included an enumeration of the Duties of the Subordinate Chapter Officers and Members. I have tried to show the course and conduct of the annual Convention of the Fraternity so that those who attend as delegates for the first time might feel familiar with and perhaps well versed in the procedure and requirements of the Convention. And lastly, I have drafted a set of parliamentary laws which are made to suit the character of this particular Organization, without departing, of course, from the standard parliamentary rules universally recognized in this country.

This Volume is therefore presented with the hope that it may meet with the approval of the Members of the Order.

A handwritten signature in dark ink, reading "George Demeter". The script is fluid and cursive, with the first letter of "George" being a large, ornate capital "G".

Boston, Massachusetts,
September 1926.

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¹ The COMMITTEE ON THE MANUAL examined, approved and recommended the *MANUAL*, while THE RITUALISTIC COMMITTEE examined, approved and recommended the CROSS OF THE SAVIOUR, both of which were adopted by the Convocation.

THE AHEPA ANNIVERSARY

As July 26 is the day on which the Order of AHEPA was founded it is recommended to and urged upon every Chapter throughout the country to commemorate appropriately the great event.

The AHEPA ANNIVERSARY offers the best and most fitting occasion upon which all the Chapters should be celebrating the same great event on the same day.

A celebration in commemoration of this epochal event may be either public or private, and either indoors or outdoors. In any event, however, each Chapter should as part of this memorable celebration secure for that occasion an Orator of the Day, invited from among the present and past officers both of the Supreme Lodge and Subordinate Chapters, who will deliver the Oration, in which primarily the principles and unwritten law of the Order will be expounded, the contents of the Charter read aloud; the Founders of the Order lauded and the significance of the Mother Lodge fully expressed; the objects and the four great institutions of the fraternity recited and the magnificent meaning of the Order's emblem fully explained.

On this notable occasion every AHEPAN wears the Cross of the Saviour.

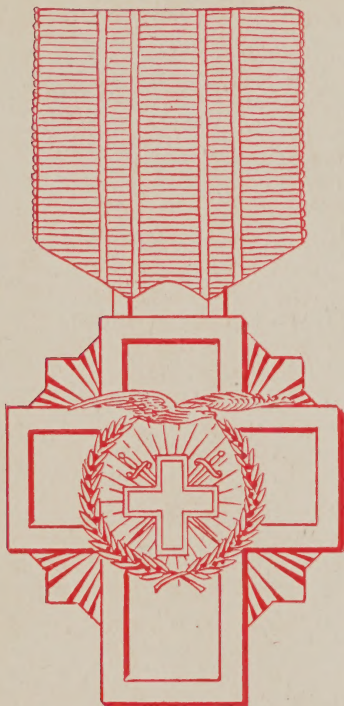
Chapter I of the Manual contains full information regarding the Order of AHEPA.

CROSS OF THE SAVIOUR

The founding of the AHEPA Fraternity marks a new era for the Hellene of the United States—the *Hellenic Renaissance*, advancing a rich growth of a new culture and aiming for the sources of intellectual life and the realm of ethical and artistic achievement. In a sense, the founding of this Order is a sequel to the glorious *Golden Age of Pericles*—the acme of Hellenic civic and artistic supremacy.

The AHEPA seeks to revive that illustrious age. Hence every AHEPAN is a Crusader—a member of a noble mission under the banner of the CROSS OF THE SAVIOUR—in defense of art, learning and good government. In recognition of this fact, AHEPANS wear the CROSS OF THE SAVIOUR when celebrating the Order's Anniversary on the twenty-sixth day of July.

The CROSS OF THE SAVIOUR is also the Fraternity's *Medal of Honor* which the Supreme Lodge and Subordinate Chapters may, upon vote of its members, confer as a decoration upon a person for meritorious or conspicuous service to the AHEPA or to the State, Nation or Humanity.



CROSS OF THE SAVIOUR
AHEPA'S DECORATION MEDAL

Adopted by the Fourth Annual Convocation,
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Street, Boston, Mass.

AHEPA PRINCIPLES

THE UNWRITTEN LAW

Like the governments of nations, fraternities are governed by laws enacted by their supreme legislative bodies, or those based on ancient customs and usages. The AHEPA has for the foundation of its government certain basic principles which are on no account to be removed or defaced. These are,

- I *Recognition by grip and pass-word.*
- II *The presence in the lodge room of the Holy Bible, the flag of Greece and the flag of the United States.*
- III *The right of every Ahepan to visit any Chapter.¹*
- IV *A belief in the existence of God.*

¹ A visiting Ahepan may be refused admittance into the lodge room only when (a) he is not in good standing, (b) fails to give the correct pass-word and card, (c) when the meeting is a business meeting, (d) when the meeting is special, and (e) when he is known to have committed a felony. A visiting brother has no vote in a Chapter and no voice unless recognized. A Supreme Lodge officer can never be denied admittance. No Ahepan can be excluded from an initiation.

- V *The necessity that every Chapter, when convened, should be duly guarded.*
- VI *The right of the Supreme President to make Ahepans at will.*
- VII *That no visitor, unknown to the brethren present as an Ahepan, can enter a lodge room without first passing satisfactorily the prescribed examination.*
- VIII *The right of every Ahepan to appeal from the decision of his subordinate Chapter to the Supreme Lodge.*
- IX *That no Chapter or a member thereof can interfere in the business of another Chapter.*
- X *The equality of all Ahepans.*
- XI *The secrecy of the Institution.*
- XII *That every Ahepan shall be an American citizen.*

THE AHEPA CHARTER

(Copy)

"STATE OF GEORGIA "FULTON COUNTY

"To the Superior Court of said County:

"The petition of George A. Poulos, Harry Angelopoulos, James Vlass, John Angelopoulos, N. D. Chotas, and James Campbell of Fulton County, Georgia, shows:

(1)

"That they desire for themselves, their associates and successors to be incorporated under the name and style of

**'THE AMERICAN HELLENIC EDUCATIONAL PROGRESSIVE
ASSOCIATION'**

for a period of twenty years, with the

privilege of renewal at the expiration of that time.

(2)

"The object of said association is to form a fraternal order and secure members therefor with the purpose in view of advancing and promoting pure and undefiled Americanism among the Greeks of the United States, the territorial and colonial possessions thereof; to educate the Greeks of the United States in the matter of democracy and of the government of the United States, and to instill the deepest loyalty and allegiance of the Greeks of this country to the United States, its tenets and institutions and to teach the operation and meaning of the said government together with its laws, rules and regulations; and to promote American education among the Greeks; and to promote the highest type of American citizenship among the Greeks; and to promote a spirit of fraternity, sociability and benevolence among its members.

(3)

"Petitioners already having formed them-

selves into the Supreme Lodge desire the right and power in their corporate name to organize other lodges to be known as Superior Lodges and Subordinate Lodges in the different cities, towns and hamlets of the different States of the United States and the different territorial and colonial possessions of the United States if desired; and to provide rules and regulations for said lodges. The said AMERICAN HELLENIC EDUCATIONAL PROGRESSIVE ASSOCIATION is to provide a ritual through said Supreme Lodges, control the ceremonies and to have full and entire control of the said organization; and all matters of complaint between its members, or with superior or subordinate lodges shall be settled by its decree. The said Supreme Lodge shall be the chief functioning body of said organization, it being the intention of said Association to carry on a fraternal society in conformity with the laws of the State of Georgia.

(4)

“There shall be no capital stock as none is

required or needed in execution of the plans and powers herein sought. Petitioners only desire to organize, and conduct a purely fraternal order based upon the precepts as hereinbefore set forth.

(5)

"The principal office and place of business of said Association will be in the City of Atlanta, County and State aforesaid, with the privilege of establishing branch offices at any other place desired.

(6)

"Said Association desires the right to receive donations, make by-laws for the government of itself and its superior and subordinate lodges, sue and be sued, buy, sell or lease real or personal property if beneficial to its organization, or the fund realized therein, and to have all the powers usual or necessary to organizations of like character.

"Wherefore petitioners pray to be made a body corporate with the privileges and powers herein prayed."

WHEN AND BY WHOM WAS AHEPA FOUNDED?

THE FOUNDERS

Officially, July 26, 1922 marks the beginning of the AHEPA fraternity. According to the incorporators, the decision to found a national fraternal order was consummated at a meeting of the incorporators held on July 26, 1922.¹

Various versions have been offered as to who founded the AHEPA. After examination, however, of all the facts and circumstances it appears quite clear that the founders of the Order are six in number.

These six men are the incorporators of the organization. The Charter which gave legal existence to the AHEPA was petitioned for by them and was signed by them. The Charter reads as follows:

"The petition of George A. Poulos, Harry Angelopoulos, James Vlass, John Angelopoulos, N. D. Chotas, and James Campbell of Fulton County, Georgia, shows, etc., etc."

¹ The meeting was held in the Greek school of Atlanta. About 25 persons attended, 17 of whom approved the idea. The meeting was presided over by the first-named petitioner, George A. Poulos, who was also responsible for calling together this first meeting of the incorporators.

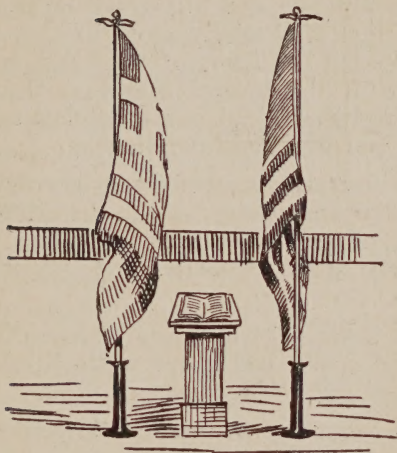
. *"Wherefore petitioners pray to be made a body corporate with the privileges and powers herein prayed."*

These men are therefore rightfully entitled to the nomen Founders, if it is to be used at all, although the Charter does not expressly confer this title upon any one and no one reserves to himself in that instrument the right to be so styled.

The Charter Members—or Founders—of the AHEPA are, therefore, the following:

GEORGE A. POULOS
HARRY ANGELOPOULOS
JAMES VLAŠS
JOHN ANGELOPOULOS
N. D. CHOTAS
JAMES CAMPBELL

THE RAMPART OF AHEPA



—*“The presence in the Lodge Room of the Holy Bible, the flag of Greece and the flag of the United States.”*—PRINCIPLE II, UNWRITTEN LAW OF AHEPA.

OBJECTS OF AHEPA

The objects of the Order are as follows:
(Art. II)

A—To promote and encourage loyalty to the United States, and allegiance to its Constitution, Traditions and the Laws of the Land, including the Laws of the several States of the Union, and the ordinances and police regulations of the Counties and Municipalities thereof;

B—To instruct its members in the tenets and principles of Democracy, and in the methods and operation of political life in the United States, the several States, Counties and Municipalities thereof;

C—To instil in its members a sincere love for the United States and a due appreciation of the privilege of citizenship;

D—To encourage its members in active participation in the political, civic, social and commercial life of the United States;

E—To awaken in its members an abhorrence of all political corruption—the destroyer of free institutions;

F—To arouse America to the realization that tyranny, wherever it may exercise its baneful power upon the face of the earth, is a menace to the life and prosperity of this Nation; and that the preservation of our liberties can only be assured as America becomes the Champion of

Liberty, and the Protector of all oppressed and downtrodden people;

G—To promote in the United States a better understanding of the Greek Nation and People and of the ideals of Hellenism;

H—To work for the moral uplift of its members in every manner possible; to promote good fellowship among its members; to create a spirit of altruism and mutual benevolence among them; to emphasize the duty resting upon its members to aid each other in securing employment, and to encourage and comfort each other in every possible manner;

I—To support and maintain the American public school system;

J—To resist any union of Church and State in the United States, or any tendency thereto, and strictly to insist that no church shall undertake in any manner to dominate in the Government of the United States.

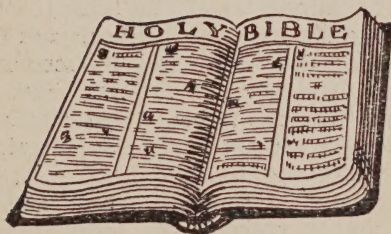
ELIGIBILITY FOR MEMBERSHIP

No person shall be eligible for membership in the AHEPA unless he shall be: (Art. III)

A white male residing in the United States, or in its territorial or Colonial possessions; a person of good moral character; a believer in the Supreme Being and the Divinity of Jesus Christ; an advocate of the maintenance of the American public school system free from pernicious interference on the part of any sect or religious denomination; an opponent to the union of Church and State within the territory of the United States of America; of the age of eighteen (18) years or older; able to give all secret signs and pass words; willing to abide by all Laws, Rules and Regulations of the Supreme, Superior and Subordinate Lodges.

No person shall become a member of this Association who is not an American Citizen, or willing to become such.

THE HOLY BIBLE



"This is the Holy Bible, the supreme law, by which we are governed."—From the Installation Ritual.

APPLICATION FOR MEMBERSHIP

(Full Initiation Fee Must Accompany Application)

(City)

(Date)

I, relying upon the assurance that The AHEPA is an organization consecrated to the ideals and traditions of America; that it pledges its membership to obey the duly constituted Federal, State and Municipal Authorities of the United States; that its ritual inculcates the principles of loyalty to the United States and teaches the highest form of patriotism and of national honor and national service; that it obligates its membership to the practice of the fraternal principles of brotherly love, benevolence and self-sacrifice, I do hereby apply for membership in the AHEPA, and agree, if accepted as a member thereof, to obey the Constitution and By-Laws of the Supreme Lodge, and of the Subordinate Chapter of which I may be a member, and to honor the mandates of their duly and regularly constituted officers.

I humbly reaffirm my faith in the Supreme Being, and in the Divinity of Jesus Christ, and by Divine Help I pledge my allegiance to the Flag of America and to the Republic which it represents, one nation united and indivisible with liberty and justice for all.

Signed

STATEMENTS TO BE SIGNED BY ENDORSERS

We
 members in good standing in Chapter No.....,
 do hereby declare that we have known
for years;
 that he is of good moral character and exemplary
 habits; that we are convinced of his sincerity of
 purpose; and that we can conscientiously rec-
 ommend him for membership in The AHEPA.

Endorsers

{
 {

QUESTIONS TO BE ANSWERED BY THE APPLICANT

1. Name
2. Residence
 City State
3. Age
4. Where were you born?
5. Have you served in any branch of the Amer-
 ican military or naval forces?.....
6. Name of the military or naval unit.....

7. Date of discharge from service
8. Are you a citizen of the United States of
 America?

- Have you taken out your first Papers?.....
9. Do you intend to apply for Naturalization Papers?
 10. Can you speak, read and write the English language?
 11. How long have you been in this Country?... ..
 12. Have you lived in this jurisdiction six months?
 13. Are you in good physical condition?.....
 14. Married or Single?.....Number of children
 15. What is your occupation?
 16. What is your Business Address?.....
.....
 17. What size hat do you wear?
 18. Are you prompted by any mercenary or other ulterior motives in submitting your application?
 19. What is your religious affiliation, if any?....
 20. Do you agree to uphold the principles of The Ahepa, if accepted?
 21. Have you ever applied for membership in any other Chapter of AHEPA? If so, where?
 - When?
 22. Was your Application accepted?
 23. Give names of three persons as references ..
.....
-

ELECTION OF CANDIDATES

The application of persons seeking membership in The AHEPA are disposed of in the following manner: (By-Laws, Sec. VIII)

"All persons seeking membership in this Association shall file their signed application with the Subordinate Lodge with which they desire to become affiliated. The application must be signed by a member of said Subordinate Lodge as proposer; it must be dated and must give the age, occupation, religious affiliation, residence and business location of the applicant. All applications shall be kept on record by the Secretary of the Subordinate Lodge; the President of the Subordinate Lodge shall refer all applications to a Committee of three (3), who shall investigate the applicant; the Investigation Committee shall report its findings to the President of the Subordinate Lodge, and if such report be favorable, it shall be communicated to the members at the next regular meeting; the Subordinate Lodge shall thereupon ballot secretly and in his absence upon the admission or rejection of the applicant. The ballot box shall contain white and black balls, and three (3) black balls shall defeat a candidate for membership.

"If a candidate has been rejected, his application shall be held in abeyance for a period of three (3) months. Upon the expiration of this period his application shall again be balloted upon. No member shall ballot against an applicant upon personal grounds."

A TALK TO THE NEW MEMBERS

This Order does not consist merely of ceremonies of initiation. Its purpose is to unite a certain group of good, conscientious men and make better citizens out of them. We do not expect perfection, for none of us is perfect. But we do want to impress upon you, in the strongest manner possible that the Obligation expects and demands of you to be good Citizens—law-abiding, progressive, industrious, clean-cut men. That

such are your intentions, we entertain no doubt.

By being admitted into the Order, you have found that The Ahepa rests on sound foundations, and that it stands for noble principles and lofty ideals. The word "Ahepa," therefore, should always remind you of something sacred. Each of its five letters has a deep and noble meaning.

"A" stands for America—the great Country in which we live. It stands for the great Country to which we owe our welfare and education, or, rather, broader education. As you are aware, only few of our compatriots come to this country fully educated; the rest of us educate ourselves after our arrival to America. This Country provides for us a vast field for our business activities; she protects us; she opens her doors to us that lead into her great industrial fields, thereby giving us splendid opportunities to choose our vocations and work and improve our social and economic conditions. She gives us the same

rights and privileges that her native sons enjoy. The word America, therefore, should always remind us of Generosity, Equality and Justice. We must never hesitate to pay homage to this great Country of ours at every opportunity, and, if we have not already done so, we must become American citizens — American Citizens in the true meaning of the word!

“H” stands for Hellas, or Hellenism in general—a word that gives all a thrill. It stands for that little Country where most, if not all of us, first opened our eyes to the rays of the sun. It stands for that Country which played a great part in developing and, subsequently, spreading the light of Knowledge and Civilization to the entire world. Throughout the ages, Greece has stood a true champion of Civilization, and, in so doing, she has preserved it for the modern ages, and, at the same time, has made a great history for herself—a history surpassing in glory that of any other race and containing the most profound developments in Philosophy, Art and Science. My Brothers, we are fortunate descendants of that noble race. And it is our solemn duty to honor our forefathers by so conducting ourselves in all transaction with mankind, as to remind those about us that the fine qualities possessed by the ancient Greeks, have been inherited by the Greeks of today.

“E” stands for Education. We must never cease to enrich and broaden our education. By educating ourselves, we broaden our circle of

vision, we get to understand people and, thus, become cool, broad-minded men—men that form opinions only after a thorough investigation of facts—*men that speak evil of no one*; men that have come to the realization that we are not here to live for ourselves alone, but to live for mankind—to render our services and assistance to all those that are worthy of them and in need of them. By improving our knowledge and education, we equip ourselves the better to exercise the rights of Citizenship, thereby serving our Country to the best of our ability.

“P” stands for Progress. We must always endeavor to adapt ourselves to the new methods and ideas and to keep up with the times in a lawful and becoming manner. Never lose sight of the fact that success is within the reach of every progressive, conscientious hard-working man.

“A” stands for Association. By being organized into an Association, we stand united and work in harmony for the good of our Country and for the betterment of our race and ourselves, always remembering the old saying: “United we stand, divided we fall.” Brotherly love should always prevail among us. We must respect and obey our Officers and assist them in carrying out their duties. We must attend the meeting of the Chapter regularly, thereby encouraging and inspiring our Officers the better to serve their Chapter. Let our unity be the talk of the outside world. Always remember that you will get out of this Organization only what you put into

it. Be enthusiastic—be proud that you are a member of The Ahepa; and in your every day life find a little time to spread the good word that the Greek-Americans are uniting under the American Hellenic Educational Progressive Association for higher and nobler purposes, always ready to assist and acclaim as their Brothers all those that are worthy of the honor.

NON-PARTISAN AND NON-SECTARIAN

"The AHEPA shall be non-partisan in politics and non-sectarian in religion. All partisan political discussion, and all sectarian religious discussion shall be strictly prohibited in any lodge room." (Art. XXXIV)

In practical application this means that the Order cannot endorse a particular political party and cannot recognize a particular religion. Each member of the Order is free to adopt whatever political views suit him; and worship wherever and whenever he pleases.

It is not therefore partisan politics, within the meaning of Art. XXXIV, to visit, in a body or singly, the White House, State House, City Hall, etc., for the purpose of paying respects to the Chief Executive. Neither is it violative of the above Article to invite a political office holder or candidate for political office to lecture, etc.

It does not constitute sectarianism to invite a clergyman, of whatever rank or denomination, to lecture, etc. Neither is it violative of the above Article to discuss in the lodge room the question of appointing a "Church Day," provided that attendance at such Church services is not made compulsory upon the members.



Mother Lodge 8 Point Star



Supreme Lodge Emblem

ORGANIZATION OF THE ORDER

Its Four Great Institutions

The AHEPA comprises four distinct bodies or institutions, as follows:

- I The Supreme Lodge
- II The Charter Members
- III The Mother Lodge
- IV The Subordinate Chapters

1. The Supreme Lodge consists of present or active supreme officers, elected by the annual convention or other valid authority, who govern the entire fraternity. Supreme officers are national officers. The Supreme Lodge also includes any past supreme officer who is an ex-officio member of the Supreme Lodge.

2. The Charter Members are the original incorporators of AHEPA. They are known as the Founders of the Order, since it was they who petitioned for the Charter which gave birth to the Supreme Lodge and signed the instrument which created this organization as a Fraternal Order.

3. The Mother Lodge comprises the members of the first Supreme Lodge.

4. Subordinate Chapters are local lodges into which qualified men are initiated in the mysteries of the AHEPA. The Chapters are the life of the fraternity.

THE MOTHER LODGE

Mother Lodge¹ is another term for first supreme lodge. The officers of the first supreme lodge of the Order were chosen on July 26, 1922 and held office up to the first annual convention, held in Atlanta, Georgia, in October, 1923. The

¹ Prior to the first annual convention of the Order the Mother Lodge did not exist. It was created during the first convention to meet an expediency. The history of its creation is this: In the very first Constitution that was drawn up, the supreme lodge (now the Mother Lodge) had inserted a provision declaring "that the headquarters of the Supreme Lodge shall be in Atlanta during the first three years of its existence." Moreover, according to that Constitution the supreme lodge had exclusive authority to amend that instrument. Consequently, the headquarters of the association could not legally be moved to any other city during the first three years unless the supreme lodge chose to amend the Constitution and make this possible. It so happened that the various leaders who dominated this convention were anxious to transfer the headquarters to Philadelphia. However, it could only be accomplished by consent of the supreme lodge. It was therefore earnestly suggested to the members of the supreme lodge to authorise this transfer. The supreme lodge members firmly refused. Then, offers to bestow honors upon them were made. This was followed by promises to constitute them into a "Mother Lodge" to which future members of the Order would be required at their initiation to pay homage and respect. Besides this, the members of the supreme lodge were promised position for life in future supreme lodges and also a voice and vote in the annual conventions. Having been thus persuaded, they finally acceded, agreeing to amend the Constitution and thereby make possible and legal the transfer of the headquarters to Philadelphia, which was accordingly done.

Mother Lodge comprises the following:

NICK D. CHOTAS
JAMES CAMPBELL
P. J. STAMOS
HARRY ANGELOPOULOS
GEORGE A. POULOS
JAMES VLASS
JOHN ANGELOPOULOS
GEORGE CAMPBELL

THE MOTHER CHAPTER

With the officers of the first Supreme Lodge¹ as a functioning body, the first Chapter of the Order was instituted in the City of Atlanta, Ga., and designated as "Chapter No. 1." (This Chapter is also known as "Mother Chapter," being the first Chapter to be organized.

NATIONAL HEADQUARTERS

Originally, the Supreme Lodge or National Headquarters of the AHEPA were in Atlanta, Ga. When, however, the first annual convention took place in the City of Atlanta, the delegates, persuaded by those who dominated over the Convention that it was for the best interests of the Order to transfer the headquarters to a more suitable location, voted, after securing the unanimous approval of the first Supreme Lodge, to establish the national headquarters of the organization in Philadelphia, which was accordingly done.

At the second annual convention held in Washington, D. C., it was voted to move the headquarters from Philadelphia to Washington, which was accordingly done. So, thus far, three cities have had the national headquarters of the Order, namely, Atlanta, from July 1922 to October 1923; Philadelphia from October 1923 to September 1924; and Washington from September 1924 to September 1926 .

¹ Associated with the first supreme lodge and guiding its activities both afield and by publication, HOWARD I. NORTH contributed in no inappreciable degree to the steady expansion of the Order.

THE JEWELS

HISTORY OF THE JEWELS¹

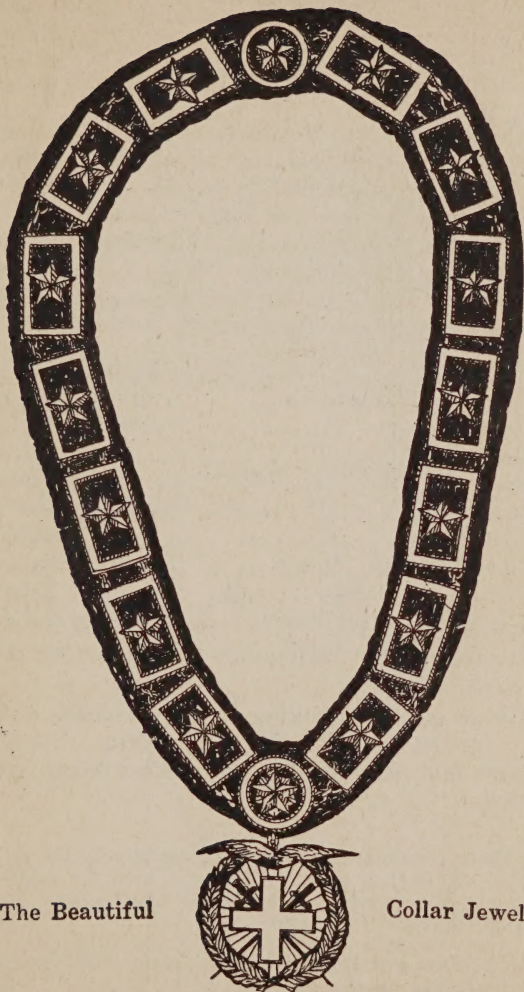
"There are many members throughout the country who would be interested to know the origin of the Jewels—what thought was given to the design and how they came into use.

"In January, 1924, I paid a visit to the Boston Chapter where I had an opportunity to view the pretty collar worn by the officers of the Boston Chapter.

"A few days later when I received my Certificate of Membership from the Supreme Council, I saw the possibilities of incorporating the emblem that is embraced in the same, into a jewel for the officers and members of my Chapter. A design was immediately drawn of a chain collar, the design as embodied in the Membership certificate and an emblem, symbolic of each Chair officer and Guard, was to be placed at the bottom of each jewel.

"Permission was asked of the Supreme President, Brother George Demeter, if this Chapter might not adopt these jewels as being standard and if he would also sanction their use by the Order throughout the country. Brother George Demeter heartily endorsed the idea and forthwith authorized the Lipp Regalia Company, who immediately had the jewels copyrighted and registered in Washington, D. C."

¹ As told by the man who designed them—Bro. Wallace Frazier of Brookline (Mass.), Chapter No. 38—in an article published in the VICTORY EDITION (June, 1924) of the fraternity's publication, edited by the author of this Book.



The Beautiful

Collar Jewel.

DESCRIPTION OF THE JEWELS¹

The Jewel worn by Chair officers consists of a chain collar with fourteen oblong links with a star in the center of each link—two circular links, one front and one back with a star in each—a plate jewel² suspended from the chain of links bearing the official emblem of the Order, at the bottom of which is attached the symbol of the officer's position in the Chapter as follows:

President	Double Gavels
Vice President	Single Gavel
Treasurer	Double Keys
Secretary	Double Pens
Recording Sec'y	Single Pen
Warden	Double Shepherd Staffs
Chaplain	Bible
Captain of the Guard	Sword or Saber
Inside Sentinel	Sword or Saber
Outside Sentinel	Sword or Saber

At the top of each plate is written the office of each officer.

These jewels are either in heavy nickel, or silver, for subordinate chapter officers. Supreme Lodge and Mother Lodge officers wear gold-plated.

¹ These jewels are controlled exclusively by the ROSE LIPP REGALIA COMPANY who own the copyright thereon. The company is located at 175 Tremont Street, Boston, Mass.

² The first emblem and original plate jewel contained the Statue of Liberty and Flag of U. S. A.

THE FEZ



“—Worn wherever and whenever Ahepans assemble without the lodge room.”

THE FEZ¹

The fez is worn wherever and whenever AHEPANS gather in a body outside of the Lodge room. In color and shape it is like that of the Euzon, with blue and white tassel for subordinate Chapter officers and gold tassel for Supreme, Charter and Mother Lodge officers.

Note: The fez is not worn.

- (a) In the lodge room during a business or initiation meeting.
- (b) At the funeral of an Ahepan.
- (c) At political gatherings.

It may be worn,

- (a) At an installation, ball, bazar or other fitting entertainment.
- (b) At a Church day or parade.
- (c) At a convention, mass meeting or other like assembly.
- (d) At picnics, expeditions to organize new Chapters, or other similar excursions.

¹ Like the emblem, jewels, etc., the fez likewise came into existence during the second annual convention held in Washington, D. C. A majority of the Ritualistic Committee, appointed by the Supreme President, the author of this Book, favored a fez after the style of the Euzon, which the Convention subsequently adopted. At this convention the AHEPANS sported the fez at the visit to the White House where they were received by President Coolidge.

THE EMBLEM¹



Five salient features characterise the Fraternity's emblem—the Olive Branch, indicate of Peace and Goodwill to all; the Swords, of Courage and Strength and Power to down a wrong; the Eagle, Mighty, Majestic and Lofty; the Cross, the emblem of Faith, Hope and Charity; and the Rays, of Light and Truth.

¹ The emblem was devised in 1924 by the Supreme President, the author of this Book. It was adopted by the Second Annual Convention held in Washington, D. C., in September 1924. Originally the emblem contained four symbols,—the Wreath, Swords, Eagle and Cross. The fifth, the Rays, was added by Supreme President V. I. Chebithes.

ORGANIZING NEW CHAPTERS

SUGGESTIONS TO THE ORGANIZERS

The member or members designated as Organizers to undertake the establishment of new Chapters usually notify near-by Chapters to assist in the organization. Supreme as well as subordinate officers, past and present, are also invited to attend and assist in the organization, initiation or installation, etc.

At the first meeting of the prospective members the Organizer asks those present to appoint a temporary chairman, secretary and treasurer. This done, each man present signs his application, attaches the prescribed fee thereto and hands it to the temporary secretary who retains same until instructions are received from the National Office as to their disposition.

The Organizer does not collect the fees or accept applications. The expenses, if any, incurred by the Organizer are specified in written form in a voucher which is remitted to the headquarters for reimbursement, up to a fixed sum.

Before proceeding to establish a new Chapter, the Organizer takes into consideration the distance which separates a prospective Chapter from one already in existence. The population of the city or town in which the Chapter is to be established is also taken into account, for it must be borne in mind that a Chapter, in order to flourish, must be given ample opportunity to secure a suf-

ficient number of members to assure its healthy growth and expansion.

The Organizer will therefore avoid establishing more than one Chapter in a place which is too near another Chapter and has but a small population. In large cities, however, it is customary to create more than one Chapter, where this is feasible.

The Organizer should make advanced arrangements to assemble the prospective members in a regular lodge room, so that the environment and atmosphere of the lodge room may lend proper and dignified color to the organization, initiation, installation, etc.

The ceremony of the first organization is conducted in a most solemn and dignified manner, prospective members being particularly asked to devote their undivided attention to the work that is being accomplished. It should moreover be made certain that they understand the nature of the oath and obligation which is being delivered to them.

The prospective members are grouped about the altar, each placing his left hand on the Holy Bible and his right hand raised to Heaven. Those who cannot reach to place their hand on the Bible are directed to place it on the shoulder of the man in front of him.

The initiation follows according to the usual procedure.

After the new Chapter is thus created, a date

is set upon which the installation is to take place. In some cases the installation is carried out on the same day as the initiation, either in the afternoon or at night. In other cases the installation is set for a more convenient date, according as it suits the conditions of the particular Chapter. (See Installation Ritual for further details.)

When the last step is taken, namely the installation, the officers and members of the new Chapter receive their future instructions from the headquarters.

Every new member should familiarize himself with the contents of the Order's Constitution, Bylaws, and the *Manual*, in order that he may thoroughly appreciate the value and meaning of his fraternity.

COMMISSION

(Issued to Organizers of Chapters)

May 3, 19..

BE IT KNOWN THAT

The Supreme Council of The AHEPA exercising the powers conferred upon it by the Charter does hereby create the rank of Organizer to be bestowed upon members of the Order who are deemed qualified and capable of representing the Supreme Council in the capacity of Alter Ego in furthering the purposes of the AHEPA throughout the United States.

BE IT FURTHER KNOWN THAT

The Supreme Council of the AHEPA having full faith and confidence in the integrity, character and ability of Brother

(full name)

.....

does hereby confer upon said brother the rank of Organizer vested with full power and authority to administer the oath and obligation of the AHEPA to such person or persons who show a wish to become, of their own free will and accord, members of the Order.

This appointment is honorary and carries no remuneration.

IN WITNESS WHEREOF, and BY ORDER of the Supreme Council we, the Supreme President and Supreme Secretary of said Order, have hereunto set our hand, and affixed the Seal of the Order, this third day of May in the year of our Lord One Thousand Nineteen Hundred and Twenty-Four.

(Signed)

Supreme Secretary

Signed

Supreme President [SEAL]

CORRESPONDENCE BETWEEN BROTHERS

Fraternity etiquette requires that one member address another member in a particular way when exchanging correspondence between them or when referring to one another. The essential elements constituting correct correspondence are the words "brother" and "fraternally" when used in their proper place.

The word "brother" is used in preference to "Mr." when referring to a brother.

The following form is suggested for letter writing between AHEPANS:

.....*Date*

*Mr. Harry Spear,
214 State Street,
Boston, Mass.*

Dear Brother Spear:

This will acknowledge receipt of your letter dated March 13 regarding the celebration, by your Chapter, of the Fifth Anniversary of the AHEPA fraternity on July 26, 1927.

I am very grateful to you for the invitation extended me to be the "Orator of the Day" on

that occasion, which I accept herewith with appreciation.

*Fraternally yours,
(Signed) Panos Alexander.*

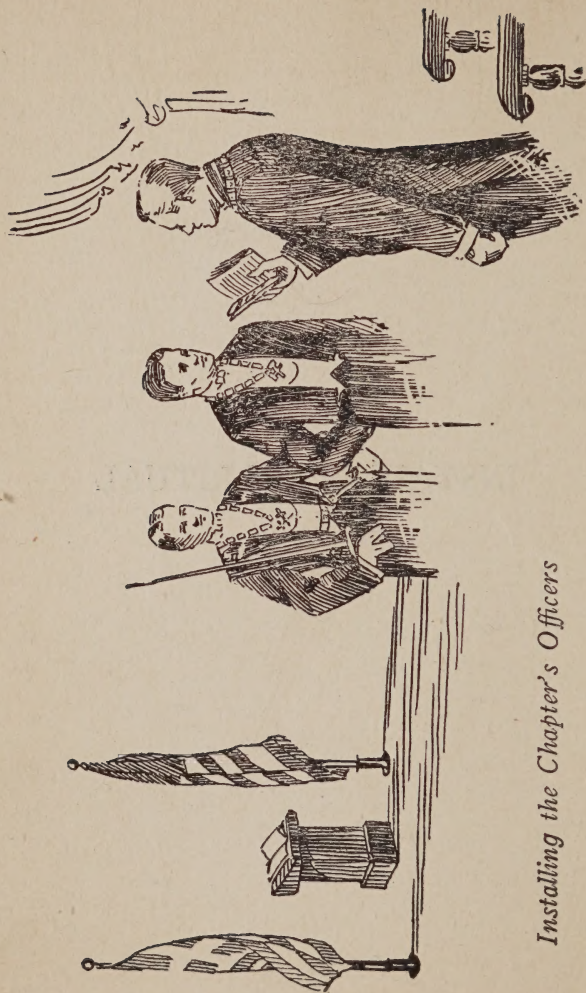
NOTE: If the Brother has a recognized title he is addressed accordingly, as: *His Excellency Brother,... His Honor Brother,... Most Rev. Brother,... Rev. Brother,... Prof. Brother,... Dr. Brother,...* etc. In other words, the title precedes the designation "Brother." The form *Dear Sir and Brother* and *Fraternally and Courteously yours* may be used for a more formal mode of address.

ORDER OF BUSINESS

The following order of business is suggested for use at the meetings of the Subordinate Chapters.

1. OPENING
 2. READING OF MINUTES
 3. UNFINISHED BUSINESS
 4. REPORTS OF COMMITTEES
 5. FIRST READING OF APPLICATIONS
 6. BALLOTING ON CANDIDATES
 7. INITIATIONS
 8. ADDRESSES, LECTURE, etc.
 9. NEW BUSINESS
 10. CLOSING
-

THE
INSTALLATION RITUAL



Installing the Chapter's Officers

INSTALLATION RITUAL

A Formal Execution of The Ceremony Is a Brilliant Affair

The original set of By-laws of this organization was adopted by the First AHEPA Convention held in Atlanta, Georgia, October 1923. Section III of those By-laws read as follows:

“INSTALLATION OF SUBORDINATE LODGE OFFICERS.—Subordinate Lodge officers must be installed within three (3) weeks following their election. If an officer-elect fails to present himself for installation within three (3) weeks following his elections, his office shall be declared vacant, and another election shall be held to fill the vacancy.”¹

The Installation Ritual² came into existence in

¹ The officer succeeded holds over until the vacancy is filled.

² The Installation Ritual was composed in Boston, completed in November, 1923, by the author of this Book, then President of Boston Chapter No. 24 and Supreme Governor, elected at the Atlanta Convention. The then Supreme President came to Boston to install the officers of the Chapter, held in January, 1924. This was the first installation ever held. It was public, and about 400 guests were in attendance. It was said that the ritual caused a very profound impression. Thereafter Delphi (N. Y.) Chapter used the ritual at a private installation of its officers. Subsequently it was made use of in the Brooklyn (N. Y.) Chapter which

November, 1923 and was first executed in the Boston Chapter installation in January, 1924. The ritual was published in full in the *Victory Edition* (June, 1924) of the fraternity's publication.

The Ceremony may be private or public. If public, the members of the Chapter are entitled to have guests at the function.

The Installation may take place anywhere—Lodge room, public hall or even on a stage engaged for that purpose. The number of persons expected to attend determines the size of the hall.¹

The Installation is essentially an event of joy. Indeed, it may be pronounced a festival. On this occasion, the Chapter throws open its doors of hospitality to the members and their guests. Therefore no admission charge is made; nor any charge for collation.

The expense is defrayed by direct appropria-

was the next one which conducted an open installation. Several weeks later the Upper Manhattan (N. Y.) Chapter executed a similar open installation. All these proved very successful affairs. As a result other Chapters adopted this formality. After the ritual was published in the *Victory Edition* it became available to every Chapter of the Order.

¹ The largest gathering known to attend an Installation Ceremony was that of Lowell (Mass.) Chapter's installation of 1926 held in the spacious Auditorium, attended by 2,000. The Installation of Upper Manhattan (N. Y.) was attended by 750 persons, in 1924.

tion by vote of the Chapter, by taxing each member a fixed sum, by advertisements in a program for the occasion, by private donations or by any other method available to the Chapter.

The Installation is a formal affair and all officers to be inducted into office dress accordingly. They do not at this time wear their jewel, however, since the Installing Officer will invest it on each one at the proper time.

The ceremony being formal, all the officers wear white gloves.

All visiting officers, past or present, of the Supreme Council, Mother Lodge, and subordinate Chapters wear their jewels of present or past office or both. Full regalia is displayed on this occasion.

The fez may also be worn.¹

The room is appropriately decorated for the purpose. The national colors of Greece and the United States are displayed. The Altar, with Holy Bible, is in the centre of the room.

A large banner, with the emblem and the word

¹ The fez is never worn in the Lodge room while the Chapter is conducting a business or initiation meeting; and never at funerals or political gatherings. It is, however, worn with propriety at installations, conventions, Church days, parades, picnics and other sports; bazars, mass meetings, expeditions to organize new Chapters, etc. etc.

AHEPA thereon, or the emblem alone is shown in the background.

The Captain of the Guard, assisted by his squad of guards, and working in complete accord with and under the instructions of the presiding officer, supervises and assists in all the details essential to the formal execution of the installation.

If a Supreme Lodge Officer has been invited to conduct the Installation ceremony, he will await without the room accompanied by the guards and be conducted in the Lodge room at the proper time.

When all is in readiness, the Captain of the Guard so informs the President and retires to the ante-room where he joins and takes command of the guards.

OPENING

At the direction of the presiding officer, the Installing Officer with his suite of officers, if any, is formally escorted into the room. The presiding officer strikes his gavel thrice and all present rise while the procession into the room is being made.

The Installing Officer is conducted before the Altar where the Captain of the Guard addresses:

C. of G.—*Mr. President, I have the honor and pleasure to present to you Bro. the*

Installing Officer (or Master of Ceremonies)."

Pres.—*"Brother, on behalf of the members of this Chapter, I am pleased to welcome you here. I am further pleased to hand you the gavel with the request that you take charge as Installing Officer (or Master of Ceremonies)."*

The Installing Officer is thereupon escorted to the rostrum, shakes hands with the presiding officer, receives the gavel and immediately enters upon his duties, as follows:

Installing Officer.—*"Captain of the Guard!"*

Captain of the Guard.—*"Mr. Installing Officer."*

I. O.—*"You will attend the Altar!"*

C. G.—Faces to the right and marches to the station of the Chaplain who hands him the Bible. He takes the Bible holding it with both hands in front of him, about faces, approaches the Altar, faces it, lays the Bible upon it opened half way, steps back and says:

"This is the Holy Bible, the supreme law, by which we are governed."

He then faces to the left, marches to the station of the Warden who hands him the sword of Greece. He (C. G.) lays the hilt across his left forearm holding the blade in his right hand, about faces, approaches the

Altar, lays it thereon at an angle, hilt to the front, steps back and says:

"This is the Sword of Greece, the country of our fathers, may it always be drawn with honor."

(This sword has blue and white ribbons).

He then about faces and marches to the station of the Vice-President who hands him the sword of the United States. (This sword has red, white and blue ribbons.) He takes the sword, about faces, approaches the Altar where he crosses the sword of Greece with the sword of the United States, steps back salutes and says:

"This is the Sword of the United States, the land of our adoption. May we be worthy to follow its lead." (He pauses, then adds) "Mr. I. O.

I. O.—*"Captain of the Guard."*

C. G.—*"Your orders have been executed."*

I. O.—*"You will advance the colors!"*

C. G.—*"GUARDS, FRONT!"*

Guards approach the Altar in line and stand at attention. The C. G. takes place at the right end of the line and commands:

"TWOS RIGHT—FORWARD, MARCH!"

The entrance of the colors is made in the

following order: The C. G. enters first, followed by two guards with swords at carry, followed by the American Flag, and the Greek Flag, and two more guards with swords. As they enter the I. O. strikes the gavel thrice and all present rise. The column marches into the hall, passes the station of the Vice-President, turns left, passes the station of the Chaplain, turns left, marches to the centre of the hall in front of the I. O. The C. G. commands, TWOS LEFT—GUARDS HALT! The C. G. takes post in front of the Altar, faces the I. O. and commands, GUARDS, PRESENT ARMS! The STAR SPANGLED BANNER followed by the Greek national Anthem, at the conclusion of which the C. G. orders, GUARDS, ATTENTION! ABOUT FACE! COLORS POST!

The color bearers place the flags in position, the American flag on the right of the I. O. and the Greek flag on the left and return to the line. The C. G. takes his place at the right of the line.

I. O.—*“Brother Warden, how should any important undertaking be commenced?”*

Warden.—*“By first invoking the blessings of God.”*

I. O.—*“Captain of the Guard, you will escort the Chaplain to the Altar.”*

The C. G. orders, GUARDS, TWOS

LEFT—COLUMN LEFT, MARCH! The guards pass the station of the Warden and then left turn at end of hall to a point in front of the Vice-President and then left turn toward the Altar. When half way from the Altar the C. G. halts and the guards split ranks, three going to the right and three to the left of the Altar. The space from Altar to line and between the guards is 4 feet. When the second guard has reached a position opposite the Altar the C. G. commands, *HALT! INWARD FACE!*

The C. G. takes Chaplain and conducts him to a point in front of the Altar and falls back of him three paces. He commands the guards, *UNCOVER! ORDER, SWORDS!* Three strikes of the gavel by the I. O. at which all stand.

The Chaplain offers prayer, at the end of which the C. G. commands, *RECOVER! CARRY SWORDS!* Then he reconducts the Chaplain to his station and resumes his former position, whereupon the President strikes his gavel once and all sit.

I. O.—“*Captain of the Guard, you will escort the President-elect before the Altar where he will assume the oath of office.*”

The C. G. escorts him before the Altar and retires three paces behind him and says:

C. G.—“*Mr. Installing Officer (or Bro. Master*

of Ceremonies), *I present to you Brother the President-elect of Chapter No. . . .*"

OATH OF OFFICE

I. O.—(Addressing the officer-elect), *"My Brother, you will kneel before the Altar, place your left hand on the Holy Bible, your right hand raised to Heaven, and repeat after me: (Three strikes, all rise) 'I SOLEMNLY PROMISE AND SWEAR—THAT I WILL CARRY OUT—THE DUTIES OF MY OFFICE—TO THE BEST OF MY KNOWLEDGE AND ABILITY—SO HELP ME GOD!' (One strike of gavel and all sit.)"*

I. O.—*"Captain of the Guard, you will now conduct the President-elect before me, to be installed in his proper station."* (This is done.)

PRESIDENT'S CHARGE

I. O.—“My Brother—The members of this Chapter have placed full confidence and complete reliance upon your ability and judgment to rule the affairs of this Chapter. The office of President is one of sacred trust. Observe it fearlessly and exercise it faithfully.

“You will occupy the station at the head of the Chapter Room. It will be your duty to preside at all regular meetings. You are considered the Supreme authority in all matters discussed in the Chapter Room; and you will be an ex-officio member of all committees appointed by you. You will not vote upon any matters or business transacted by the Chapter, unless there is a tie vote. It will then be your duty to decide the issue, and your decision will be accepted as final. It will also be your duty to see that each officer of this Chapter performs the duties assigned to his office. And you will conduct all business of this Chapter in a manner befitting the dignity of your position.

“I congratulate you. And the members of this Chapter are also to be congratulated for electing you to the office of President. You are eminently fitted to fill this office.

“And it gives me pleasure to invest you with this jewel as the badge of your office, which you will wear with equal pleasure to yourself and honor to this Chapter. I also give you this

gavel, which goes with your office. When you strike thrice, all the members will rise, when you strike twice, the officers will rise; when you strike once, you invite the attention of the members." (The President is conducted to his station.)

(Music)

COLLECTIVE OATH OF OTHER OFFICERS

(All the remaining officers take the oath together)

Installation Officer—"Captain of the Guard, you will conduct the Officers and Governors of this Chapter before the Altar, where they will take the oath of office."

(This is done—one by one.)

"My brothers, you will make a circle about the Altar, kneel before it, place your left hand on the Holy Bible, your right hand raised to Heaven and repeat after me. (Three strikes, all rise.)

"I SOLEMNLY PROMISE AND SWEAR THAT I WILL CARRY OUT THE DUTIES OF MY OFFICE, TO THE BEST OF MY

KNOWLEDGE AND ABILITY, SO HELP ME GOD. (One rap.)

"Captain of the Guard, you will now conduct the Vice-President Elect before me to be installed in his proper station. The remaining officers will please resume their former places." (As the C. G. starts to conduct the V-P. before the I. O., the remaining officers without further orders start for their former places.)

VICE-PRESIDENT'S CHARGE

"My Brother—The Office of Vice-President to which you have been elected is one of much significance. You will assist the President in conducting the procedure of the Chapter and act as presiding officer in the absence of the President. You will occupy the station opposite the President at the far side of the Chapter Room. A further important duty of your office is to read the charge as outlined in the initiation ceremony to all new candidates.

"I congratulate you upon your election. The members of this Chapter are to be congratulated in electing you to occupy the station of the Vice-President. You are excellently fitted to fill this office.

"It gives me great pleasure to invest you with

this jewel, emblematic of your office, which I hope you will wear with equal pleasure to yourself and honor to the Chapter."

"Captain of the Guard you will conduct the Vice-President to his proper station." (This is done.)

SECRETARY'S CHARGE

"My Brother—The office to which you have been elected is of supreme importance. It demands constant attention and involves much work; it requires you to submit to the President the order of business to be acted upon at each meeting. It will be your duty to keep a fair and impartial record of the proceedings of the Chapter. You will collect all dues and assessments from the members, which you will pay over to the Treasurer and receive a receipt therefor. You will conduct all the correspondence of the Chapter. Your books and accounts shall at all times be open to the inspection of the Board of Governors. And at the last regular meeting of the year, you will present your annual report of your office.

"I congratulate the brothers in electing to this office a man who is eminently fitted therefor.

"I am pleased to invest you with this jewel as a symbol of your office, which you will wear with equal pleasure to yourself and honor to the Chapter." (The Secretary is conducted to his station.)

TREASURER'S CHARGE

"My Brother—The members of this Chapter have elected you to the important office of Treasurer. This office is one of high trust. It will be your duty to collect all fees and to handle all funds either received or expended by the Chapter; to keep accurate records of the same and to render a report regarding all financial transactions when duly called upon to do so. All checks issued by you must be countersigned by the President, and you will keep books and records of all matters pertaining to your office. You will pay out no moneys unless so ordered by a majority vote of the members of the Chapter present at a regular meeting. Your books and accounts shall at all times be open to the inspection of the Board of Governors. At the last regular meeting of the year you will present your annual report as to your office.

"I heartily congratulate you upon your election and I congratulate the Chapter in electing to this office a man of blameless character and enviable qualifications.

"It gives me pleasure to invest you with this jewel as a badge of your office, which I hope you will wear with equal pleasure to yourself and honor to the Chapter." (The Treasurer is conducted to his station.)

CHAPLAIN'S CHARGE

"My Brother—You have been elected to the most gracious office that this Chapter can offer. The office of Chaplain is one of Divine Grace. Your duty is to open and close the Chapter meetings with prayer. Through your office we beseech the blessings of Almighty God. Through your prayer we ask our Creator for strength and enlightenment—for courage and wisdom—for clear thought and guidance—for divine grace and health. It is through you that this Chapter communicates with God before entering upon any undertaking.

"I congratulate the members of this Chapter upon the wisdom of their choice and you upon your election. You are divinely equipped to carry out this sacred office.

"And it gives me pleasure to invest you with this jewel as a badge of your office which you will wear with equal satisfaction to yourself and honor to this Chapter." (The Chaplain is conducted to his station.)

WARDEN'S CHARGE

"My Brother—The duties of your office, to which your brothers have elected you, are of an important nature. It will be your duty to open

and close the Chapter, to keep in your possession and to deliver, at each meeting, all paraphernalia and equipment for the use of the Chapter and its membership; to keep the keys to the Chapter Room, to see that the Chapter is properly equipped at each regular meeting, and to put all equipment after the meetings have adjourned.

"I am pleased that the members of this Chapter have elected to this office a man who is so well qualified to perform these duties. I congratulate you upon your election.

"And I am pleased to invest you with this jewel as the emblem of your office, which you will wear with equal pleasure to yourself and honor to the Chapter." (The Warden is conducted to his station.)

BOARD OF GOVERNORS' CHARGE

"My Brothers—You have been elected by this Chapter to comprise the Board of Governors. I can tell you, with much satisfaction to me, that you are all entirely worthy of the honor thus bestowed upon you. Your business experience in your particular profession and the splendid respect which you enjoy in the community make

you an admirable body of men as Board of Governors.

"It will be your duty to examine the books and records of all officers of the Chapter, especially the office of Secretary and Treasurer, and to report to the Chapter for rejection or approval. You will make these reports at least once every three months—namely, on the last meeting of March, June, September and December. You will supervise the business of the Chapter, but you will not negotiate or perfect any business without the approval of a majority of the members of the Chapter present at a regular session thereof. A further important duty of your office is to act as pall bearers at the funeral of a brother. From time to time, as you see fit, you will make suggestions and recommend legislation which, in your opinion, should be adopted for the government of this Chapter.

"The task which you will perform in your capacity as Governors, is a unique one, and it carries heavy responsibility. The knowledge, however, which we have as to your character, your general business experience, your diligence and your abilities warrants the statement that all of you are highly fitted to take up these duties.

"I congratulate the members of the Chapter for their fine selection and I also congratulate you upon your election." (The Governors are conducted to their station.)

CLOSING¹

I. O.—*“Captain of the Guard, you will see that the emblems on the Altar are returned to their proper place.”*

C. G.—marches the guards around the hall and places them in their original positions,—two at each station.

When the guards are in position the C. G. takes his stand in front of the Altar.

I. O.—Raps Gavel for all to stand.

C. G.—Takes the Sword of the U. S. and about faces returning it to the Vice President who holds it while the C. G. says:

C. G.—*“Brother Vice-President, to you is returned the Sword of our adopted country.”*

V-P.—*“It is in hands that will love and uphold it.”*

C. G.—Returns to Altar and gets the Sword of Greece and returns it to the Warden who holds it while the C. G. says:

C. G.—*“Brother Warden, to you is returned the Sword of our Fathers.”*

Warden—*“It is in hands that will love and revere it.”*

¹ The opening and closing are written by Bro. John Stratis, Commander of the Boston Chapter Patrol.

C. G.—Returns to the Altar and closes Bible, and returns it to the Chaplain who holds it while the C. G. says:

C. G.—“*Brother Chaplain, to you is returned the Word of God.*”

Chaplain—“*May we be faithful followers of the Word.—And now, May the God of our fathers remain with us, and guide us aright, that we may attain a true and upright manhood amongst men. May the Grace of God abide within us, now and forevermore. Amen.*”

All—AMEN.

C. G.— Returns to the Altar, Salutes the President and about faces and gives command Guards Attention! Return Swords! “and then about faces, salutes the President and returns sword.

I. O.—“*C. G. Dismiss the Guards!*” (The C. G. then marches his guards out of the hall.)

Addresses, presentations of jewels of office to past officers and other awards may be made at this point,—at the conclusion of which the President directs:

Pres.—“*I now declare this Chapter closed, until again called to order by the President.*”

FUNERAL AND BURIAL
SERVICE

FUNERAL RITES

I. The Funeral Ceremony And Service At The Grave

Well-governed fraternities have their own funeral ceremonies. A funeral ceremony or ritual is as much a part of the essential work of a fraternity as is its initiation ritual. The Funeral Rites of AHEPA consist of two sections—(1.) the Funeral Ceremony and Service at the Grave, and (2.) the Lodge of Mourning.

The ceremonies which are observed on the occasion of funerals are highly appropriate. They are performed not only as AHEPAN duty, but also as a token of respect and affection to the memory of a departed brother.

No AHEPAN can be interred with the formalities of the Order, and a Lodge of Mourning will not be observed in favor of one who, without having been restored to full membership during his life-time, had been,—

- (a) Expelled, or was
- (b) Not in good standing.

On the passing of a brother, the Chapter may observe either section of the Rites.

The Chapter does not observe the first section of the Rites unless requested to do so.

Hence the Chapter cannot decline to formally, i.e. in a body, observe or participate in the funeral ceremony and service at the grave, if the brother (a) so directs in his will; (b) so declares by word communicated prior to his decease; (c) or if his widow, family, parents or immediate relatives so request.

The Chapter, when asked so to act, does not accept or collect fees, and does not pay any to officiating clergymen, chanters, etc. The person or persons requesting their services bear the expense.

The Chapter, however, inters at its own expense a brother without means, and without dear ones surviving him.

The Chapter invariably contributes a floral gift bearing,

- (a) the Chapter's name,
- (b) the date of the brother's initiation,¹ and
- (c) the date of his decease.

The date of his birth may also appear thereon.

¹ The *date of his initiation* must appear upon the floral gift. Both at this ceremony as well as at the Lodge of Mourning, the date of initiation is given preference over other dates. The reason is that AHEPA, as an institution, takes formal notice of and interest in the brother from the day of his initiation.

The Dress¹

At funerals, the Chair Officers of the Chapter together with the Chaplain and Warden wear the official mourning dress appearing on the opposite page. This is the officiating dress which these officers wear when conducting a funeral ceremony as well as a Lodge of Mourning.

The mourning, or officiating, dress consists of a black ecclesiastical robe, held neatly together at the waist line by a white sash about four (4) inches in width; a square ecclesiastical cap; white gloves; and black shoes.

The robe is known as *penthorobe* and the cap *penthocap*.²

The *white* sash and gloves are emblematic of the departed brother's innocence at the time he was admitted a member of the AHEPA.

The Supreme Lodge mourning dress is exactly the same, except that the sash is *purple*.

The members of the *Board of Governors* also wear this dress; and the Governors—because of their elective office—automatically become Pall Bearers at AHEPA funerals.

¹ The official mourning dress is owned, controlled and copyrighted by the ROSE LIPP REGALIA COMPANY, 175 Tremont Street, Boston, Mass.

² From the Greek word *πένθος* (*mourning*).

THE DRESS



—Worn by the Chapter Officers and Governors
when officiating at the funeral of a brother or
when observing a Lodge of Mourning.

If additional pall bearers are needed, the President is authorized to add to this number.

Visiting Officers wear their mourning dress when present at a funeral.

Only the officers of the local Chapter and visiting officers wear the mourning dress. The other brethren should observe a uniformity in dress. Black or dark clothes are most suitable. They must, however, wear white gloves and *penthocap*.

ASSEMBLY

The presiding officer opens the service. If the appointed place of assembly is in the lodge room, the officers will occupy their customary stations and the members their usual places.

If the assembly is in the Church, home or other place, the presiding officer will direct the Marshal¹ as follows:

"Brother Marshal, you will establish the necessary stations."

¹ At funerals the Captain of the Guard is known and addressed as "Marshal." If the Marshal is equipped with sword or saber, he carries it in his sheath. The only time when he carries it drawn is during the procession to the cemetery.

The Marshal acknowledges the direction by a slight nod of the head and proceeds, without further orders, to establish the stations. This is done by escorting and placing each one of the officers, commencing with the presiding officer, in his proper station² as in the lodge room. This completed, the Marshal takes post close to the presiding officer, whereupon the latter adds,

"Brother Chaplain, let us pray!" (This is the sign for the officers to uncover.)

The Chaplain reads from the *MANUAL* the following prayer:

Opening Prayer

"Our Father Who art in Heaven hallowed be Thy name. We humbly gather here in Thy presence to do Thee honor. As it has pleased Thee to take from the light of our abode one dear to us and our hearts, we beseech Thee to bless the soul of our departed brother. Inspire our hearts with wisdom from above, that we may glorify Thee in all our ways. Help us to see clearly and be influenced by the spirit of Truth and Love, so to live that we may enjoy divine blessing. We realize that when our toils on earth shall have ended, Thy light shall constantly at-

² If the departed brother was an officer *at the time of his decease* the Marshal will not establish the station.

tend us and immortal life shall be ours forever and forever. AMEN." (All exclaim, "Amen.")

[NOTE: The Chaplain reads the prayer slowly, solemnly and distinctly.]

The presiding officer is at liberty to add additional members to assist in the execution of the formality.

The presiding officer is also at full liberty to substitute others to replace any who, in his discretion, are better adapted or qualified to assist in the conduct of the ceremony.

The prayer concluded, the presiding officer continues the ceremony, and the other officers participate as follows:

THE CEREMONY

(Reading from the Manual)

President.—"We are of God. He that knoweth God heareth us. He that is not of God heareth us not."

Vice-President.—"Let us love one another, for Love is God!"

Warden.—"And every one that loveth is born of God, and knoweth God."

Chaplain.—"He that loveth not, knoweth not God, for God is love."

Treasurer.—"Earthly riches availeth one naught."

Secretary.—"Let us so live that we may be received into the kingdom of Heaven!"

Vice-President.—"And leave on this earth a name of goodness and righteousness!"

Chaplain.—"Blessed be the Lord, for he shall receive our Soul!"

President.—"The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!"

Chaplain.—"Blessed be the name of the Lord!"

Warden.—"Blessed be the name of the Lord!"

President.—"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead, yet speaketh."

Secretary.—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him. For before his translation he had this testimony, that he pleased God."

Vice-President.—"But without faith it is impossible to please Him. For he that cometh to God

must believe that He is, and that He is a rewarder of them that diligently seek Him."

President.—"By faith Noah, being warned of God, of things not seen as yet, moved with fear prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith."

Secretary.—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

President.—"For he looked for a city which hath foundations, whose builder and maker is God. And now our departed brother by faith sought a Temple of Foundations whose builder and maker is God. And this he hath found in this Temple of AHEPA, whose three supreme monuments are Truth, Honor and Justice."

"By faith we, too, follow him hither. By faith we shall follow him hereafter. For after our brethren pass on from this Temple of Truth, Honor and Justice, a permanent abode awaits for them in the kingdom of our Creator."

Secretary.—"As long as these monuments abide, so long shall we brothers remain."

Chaplain.—"Blessed be the name of the Lord, and may we be his blessed children!"

Vice-President.—"Continue thy faith, for faith is thy salvation. Verily, if any man say unto you, 'This is offered in sacrifice unto idols, eat not for his sake and for conscience's sake, for the earth is the Lord's, and the fullness thereof. Partake not, therefore, of a feast for idols, for thy faith then traveleth wrong.'"

President.—"Brother Secretary, name the five great marks of our fraternity's emblem."

Secretary.—(*Pointing out each one*) "The Olive Branch, the Swords, the Eagle, the Cross and the Sun's Rays."

President.—"Brother Secretary, what do they signify?"

Secretary.—"The Olive Branch signifies Peace and Good Will to all; the Swords denote Courage, Strength and Power to down a wrong; the Eagle stands for Might and Majesty; the Cross represents the three great virtues, Faith, Hope and Charity, to which all AHEPANS subscribe; and the Rays signify Light and Truth."

President.—"Brother Vice-President, what are the fruits of these great marks?"

Vice-President.—"Unity."

President.—"Explain what we mean by Unity."

Vice-President.—"Unity to us means that we are here on the broad platform of brotherly love, where the high, the low, the rich and the poor can meet together with one common purpose, namely the perpetuation of each other's friendship and esteem,—*Unity in mind rather than in numbers.*"

President.—"Since this is so, inform us, Brother Warden, how our deceased brother fared under these practices."

Warden.—"Our deceased brother fared well under these practices. He beheld Truth as a divine attribute and the foundation of every virtue. Hypocrisy and deceit were unknown to him."

President.—"Brother Chaplain, what further traits characterised our deceased brother?"

Chaplain.—"By his constant exercise of brotherly love he regarded all human beings as one family. To him hatred and jealousy were unknown."

President.—"Brother Treasurer, what further knowledge have you of our departed brother?"

Treasurer.—"Always prompt and ready to relieve a brother in distress, content with all the world and happy in his thoughts, sincere in his affection and noble in his kindnesses to Charity—our brother has endeared himself to us and our hearts."

President.—He spoke well of everyone; rebuked no person; chided no one; temperate in habits; clean at heart and in character; pure in thought and mind; a worthy AHEPAN in conduct.

“Whatsoever ye do, then, do all to the glory of God. Give none offence. Follow peace with all men, and holiness without which no man shall see the Lord.”

“Verily, our departed brother hath followed peace and holiness with all of us. Peace and holiness will therefore attend him forever and forever.”

Chaplain.—“Blessed be the name of the Lord!”

Secretary.—“The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!”

President.—(*Hands lifted to Heaven*), “Almighty Father, into Thy hands we commend the soul of our departed brother.”

ALL AHEPANS.—(*Hands lifted to Heaven, and with one voice exclaim,*)—“Almighty Father—into Thy hands we commend—the soul of our departed brother.” (*Bring hands down.*)

Note: At this point the Marshal hands to the President a rolled paper, diploma size,

bound with small black ribbon, which the President opens and reads therefrom as follows:¹

"BROTHER	full name.....
"BORN	date
"ADMITTED	date of initiation....
".....	CHAPTER NO....
"DEPARTED	date of passing.....

Note: The President, after reading, pauses for five seconds and says:

President.—"Brother (addressing the deceased and calling out his name in full), we will always cherish your memory. In affectionate memory of your ties with this Brotherhood, we will deposit your Certificate of Departure in the archives of this Chapter."

(He returns the paper to the Marshal.)

This done, the President directs the brethren present to sing the hymn, each half of the brethren singing it in turn until each stanza is sung

¹ This is known as "Departure Certificate" as contrasted with the Initiation Certificate.

twice. The hymn is sung from the *Manual* which is held in the left hand.

HYMN

Tune: Αἱ Γενεαὶ Πᾶσαι

“Brother, thou hast left us
“Thy memory to cherish,
“Forever and forever.”

“Our Monuments abide thee,
“Love, Justice, Truth and Honor,
“Forever and forever.”

If an organ is available, the organist leads the singing. The organist may substitute any appropriate hymn, if, in the opinion of the President or presiding officer, circumstances warrant it.

THE FUNERAL ORATION

After the hymn is sung, a brother of the Order who has previously been chosen and notified to deliver the Funeral Oration now steps forth and, in a *ten minutes'* oration, eulogizes the deceased brother. The points to be touched upon are these,—the deceased's birthplace and date thereof, education, family connections and traditions, business relations, AHEPA connections—initiation day, offices held, regularity of attendance at meetings, etc.—his military, political, etc., career, his philanthropic and charitable deeds, his honesty, integrity, character, etc., and finally a brief but effective word of consolation to the widow, parents, etc.

The Orator wears the mourning dress when delivering the Oration.

The Funeral Oration should be prepared in advance.

Who's Who In The Ahepa should also be resorted to for further information about the deceased.

The Oration delivered, the President directs: *President*.—"Brother Chaplain, let us pray!" (This is the sign for the officers to uncover.)

CLOSING PRAYER

Chaplain.—"Most glorious God! Author of all

good and Giver of all mercy, pour down Thy blessings on us and strengthen our solemn ties of sincere affection. We acknowledge our dependence upon Thy divine grace for strength and enlightenment! Thou art ever in our presence. We pray for the soul of our departed brother, and invoke Thy peace and favor upon him, for it is his just reward of a pious and virtuous life. Amen." (All exclaim, "Amen.")

ORTHODOX RITES

This being concluded, the prescribed rites of the Orthodox or other Church can take place at this point, the clergymen here taking full charge and conducting without any interference, the services according to their own ritual. When the services of the Orthodox or other Church are concluded, or if no such services are to take place, the presiding officer continues the ceremony as follows:

President.—"Brother Marshal, you will form the procession!" (The brethren thereupon take their place in line, or in the carriage, in groups of four, and the procession—after the body is in place—moves to the cemetery in the following order:

ORDER OF PROCESSION

Marshal With Drawn Sword

Guards With Drawn Swords

Musicians

(flutes and drums only)

Colors

Supreme Lodge Officers

Honorary Pall Bearers

Officiating Clergy

Pall Bearers

THE BODY

Pall Bearers

Officiating Officers

Past Officers

Visiting Officers

Widow, Father and Mother

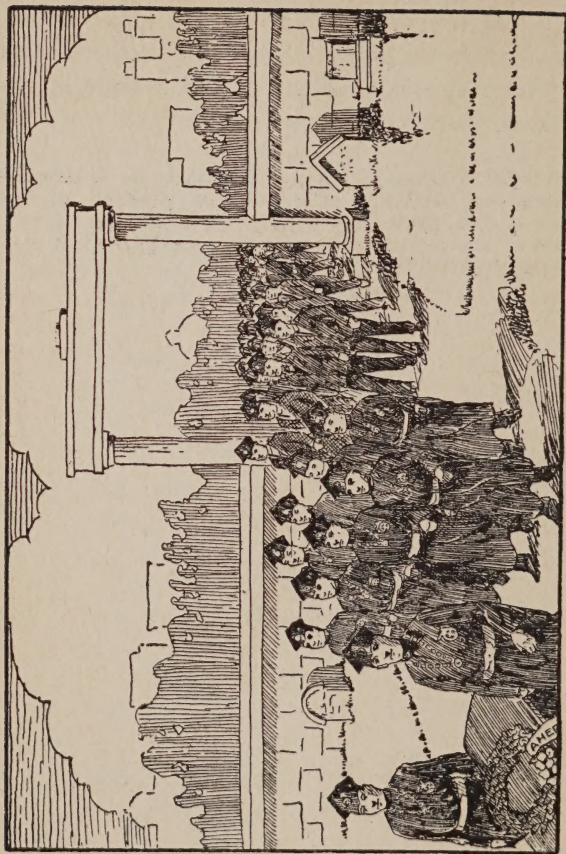
Brothers of Local Chapter and all Others.

At funerals all AHEPANS wear the *penthocap* which takes the place of the fez on such occasions.

If the procession marches, the Marshal gives the orders, MARCH! HALT! etc. The proces-

sion marches slowly. Appropriate music is useful to maintain proper step. The brethren must not leave this line, change places, engage in unnecessary conversation, etc.

NOTE: Upon arriving at the place of interment officiating AHEPA officers take position at the head of the grave and officiating chairman, if any, head of the grave and officiating clergymen, if any, at the foot of the grave.



AHEPA FUNERAL PROCESSION ENTERING THE CEMETERY

SERVICE AT THE GRAVE

The officers, mourners, etc., having taken their proper places about the grave, the service commences as follows: (All Ahepans stand with head uncovered.)

President.—"Brother Chaplain, let us pray!"

Chaplain.—"Our Father Who art in Heaven, hallowed be Thy name. We humbly gather here in Thy presence to do Thee honor. As it has pleased Thee to take from our abode one dear to us and our hearts, we beseech Thee to bless the soul of our departed brother. Help us to see clearly and be influenced by the spirit of Truth and Love, so to live that we may enjoy divine blessing and deserve immortal life for ever and ever. Amen." (All exclaim "Amen".)

President.—"Brethren, it is an unwritten custom of the AHEPA that no member thereof shall be buried unsung. Consequently we are again called together at this point of the grave to deposit herein, with honors and lasting tribute, the body of our beloved brother (deceased's first name). This solemn occasion calls upon us to consider the uncertainty of life. Let us remember to faithfully discharge the great duties which we owe to God, to our neighbor and to ourselves, for we cannot know when the Lord our God will call us into His presence."

Vice-President.—"While our tears will fall upon

the graves of our brothers, let us not forget that the dead are but sleeping, and bear in mind and in comfort that their memories will not be forgotten."

Secretary.—"We shall always cherish his memory."

President.—"We commend his spirit to God Who gave it; and consign his body to the earth."

At this point the body is lowered into the grave, during which act all the brethren hold their *penthocap* over their heart. After it is lowered and rested in place the President continues:

President.—"A Greek onto this earth he came and from this earth a Greek he has departed: for all things returneth whence they came. Earth to earth; (*here the President, with a trowel, casts earth upon the coffin*) dust to dust; (*more earth*) Ahepan to Ahepan." (*more earth*).

At this point the Marshal hands the President a wreath of olive branches, emblematic of the traditional Grecian offering of Victory and Peace. The President holds the wreath in his two hands, looks down into the grave and says:

President.—"This wreath of olive branches is AHEPA'S emblem of Peace. Peace will you forever enjoy. Further, it is the emblem of Victory,—Victory of the immortality of the soul. To you this Victory is come. It therefore now becomes me to deposit it with you." (The President deposits the wreath in the grave.)

This done, the President directs :

President.—"Brethren, let us all join in prayer!"
(This is the signal for all Ahepans present to say with one voice *Pater Noster*, in Greek.)

PATER NOSTER

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ Βασιλεία σου, γεννηθῇτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

The above prayer finished, the burial service is at an end. At this point the prescribed rites of the Orthodox or other Church can take place, the clergymen here taking full charge and conducting, without any interference, the service according to their own ritual.

SUPREME OFFICERS' HONORS

The passing of Supreme Lodge officers is mourned by all the Chapters of the Order, because while holding office in the Supreme Lodge these officers belong, from a sense of duty, to all the Chapters.

Upon notice of the passing of a Supreme Lodge officer the National Office of the AHEPA immediately notifies all the Chapters. Each Chapter dispatches a floral gift bearing its name on a purple and black ribbon. (Note: purple is the Supreme Lodge color.)

The National Office is draped in black for a period of *three days* in honor of the Supreme President; *two days* for past Supreme Presidents, Charter Members (or Founders) and active Supreme Lodge Officers; and *one day* for Mother Lodge and all other past officers of the Supreme Lodge.

The Chapter rooms throughout the country are draped in black at the first meeting following the decease of a supreme officer. But if the Chapter owns its own home, the lodge room remains draped in black, as prescribed for the National Office.

In the Order's publication issuing after a Supreme officer's decease, the customary *in memoriam* respects are paid. The photograph of the

brother is published along with a history of the officer's connections with the Supreme Lodge.

If the officer passes on while on duty at the National Office, his body is under the jurisdiction of the highest officer *on duty* in that office. In the absence of a higher officer on duty at the national Office, the Supreme Secretary has jurisdiction of the body.

The body is held pending instructions from the home Chapter or surviving relatives with respect to its disposition. If no instructions are received within a reasonable time the officer having jurisdiction of the body may direct the Chapter nearest the National Office to conduct the prescribed Funeral Ceremony. The expense therefor is borne by the National Office.

If the Order maintains a national cemetery, deceased members of the Supreme Lodge are interred therein.

SUPREME PRESIDENT'S HONORS

If the Supreme President is the deceased brother, the Supreme Secretary issues an emergency call convening the Supreme Lodge, who when assembled, conduct the prescribed Funeral Ceremony.

The passing of the Supreme President is a national bereavement; and as the highest officer of the fraternity his decease at once becomes of vital concern to every Chapter.

Hence every Chapter throughout the country observes a Lodge of Mourning in honor of the Supreme President at the first meeting following his decease.

The Chapter also dispatches an "Envoy" who in person and in behalf of his Chapter pays last honors and participates with the representatives of all the other Chapters in observing the Funeral Ceremony formalities. The Envoy's expense is borne by the Chapter.

The emergency call by the Supreme Secretary convening the Supreme Lodge following the decease of the Supreme President serves two purposes: First in paying last honors to the highest officer of the fraternity, and secondly in filling the vacancy caused by his decease.

Out of respect, however, to the memory of the deceased brother, elections to fill the vacancy are postponed until after the burial.

The funeral services of the Supreme President are conducted by a Past Supreme President. If no past Supreme President is living, then the services are conducted by the Supreme Vice-President, who, if not living, is succeeded by a Past Supreme Vice-President, who, if none be living, by the Supreme Secretary, Past Supreme Secretary, etc., until it falls upon the Supreme Governors who elect one of their number.

LODGE OF MOURNING

LODGE OF MOURNING

At the first meeting, or as soon as possible, after the passing of a brother, a Lodge of Mourning is held in the usual meeting place of the Chapter. A special meeting may, if desired, be called for this purpose.

The Chapter observes this formality for every deceased brother. Where, however, the Chapter has observed the Funeral Ceremony, a Lodge of Mourning will not be celebrated.

A Lodge of Mourning is so-called because takes place only where the meetings of the Chapter are held,—namely in the Lodge Room.

That is to say, the members mourn the deceased brother in the place where they were accustomed to seeing him. Hence, a Lodge of Mourning may not be held in the home, Church or other place.

A Lodge of Mourning is exclusively an AHEPAN formality, executed in accordance with the Order's funeral ritual, by AHEPANS in honor of a departed brother.

Therefore church rituals do not prevail at a Lodge of Mourning.

Every expense arising from celebrating a Lodge of Mourning is borne entirely by the Chapter.

The ceremony is either public or private; if public, the members may invite others to witness the ceremony. The widow, children, parents and immediate *relatives* of the deceased brother are invited to be present.

Notice to Members

The usual notice to the members informs them that a Lodge of Mourning is to be observed.

As the ceremony is brief, other business may be transacted at the meeting. In such case, however, the ceremony is scheduled to commence at a time when non-members can properly be admitted into the Lodge Room.

The following language may be used to give notice of a Lodge of Mourning:

LODGE OF MOURNING

At this meeting a Lodge of Mourning will be observed in honor of our departed brother (or brothers)

Full Name

.....

Admitted.....

Departed.....

If a Lodge of Mourning is held in memory of

more than one brother, the notice will read accordingly.

If a Lodge of Mourning is not observed because the Chapter has previously celebrated the Funeral Ceremony, *in memoriam* language is included in the usual notice to the members, as follows:

IN MEMORIAM

In affectionate memory of Brother(s)

Full Name

.....

Admitted.....

Departed.....

The date of birth may also be recorded in the notice; also any office held. If the deceased held more than one office, the highest office is named.

It is important that the wording in such notices be brief and correct. Encomia are not in good taste in such notices, especially in view of the fact that provision is made in the *Manual* for the appointment of an Orator of the Day who eulogizes the deceased at the Funeral Ceremony or Lodge of Mourning.

THE DRESS

The official mourning dress worn at a Funeral Ceremony by the Chair Officers and members of the Board of Governors is also worn at the Lodge of Mourning. Visiting officers also wear the dress, together with the jewel of office.

PREPARATION OF LODGE ROOM

The lodge room is appropriately draped in black, and all stations of the officers covered in like manner.

If the brother was an officer *at the time of his decease*, his station is left unoccupied, and a single, large wreath—donation of the Chapter—sets between two lighted candles having the customary ribbon bearing the word AHEPA. A photograph of the deceased is also shown. (See opposite page.)

No other floral gifts are accepted.

If the deceased had *formerly* been an officer in the Chapter, the station which he occupied as

Description of the authorized Dress: The *penthorobe* is a combination of the Orthodox priestly gown and judicial robe, while the *penthocap* is devised after the Greek biretta and American College degree cap.



—“If the brother was an officer at the time of his decease, his station is left unoccupied.”—

such is not left vacant during this ceremony because a living brother now occupies that station.

At the presiding officer's station is a skull and two tapers, while at the remaining stations there is but one taper and no skull.

The tapers are lit during the ceremony.

In the centre of the room is a catafalque six feet in length by three feet in width and height, draped in black, the draping reaching to the floor. The catafalque represents the body of the deceased.

At each corner of the catafalque is placed a lighted candle eighteen inches long bearing a black ribbon.

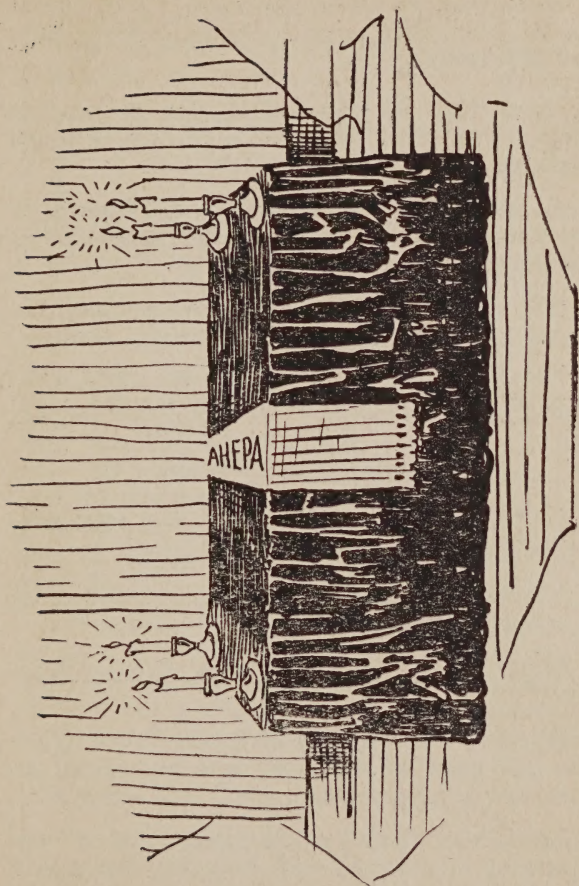
The national colors, i.e., the flags of Greece and the United States, are placed near the catafalque but not on it.

If the deceased had been an officer of the Chapter, his *jewel* and *insignia of office* are laid within a wreath placed upon the centre of the catafalque. If the deceased had not been an officer, the *emblem* of the fraternity is placed within the wreath.

The members of the Board of Governors, like the other officers officiating at the ceremony, take position about the catafalque.

If the ceremony is public, ushers escort the

THE CATAFALQUE



brothers and mourners to seats. The Ushers should wear black or dark clothes, white gloves, and *penthocap*.

Music may be provided to play appropriate tunes. The organ, however, is preferable where available.

As in the Funeral Ceremony, the Captain of the Guard is here also known and addressed as "Marshal".

The Officers are in their stations and the brothers, friends and other mourners seated.

The Presiding Officer strikes his gavel *once*, rises in place and, addressing the Warden, says:

THE CEREMONY

President.—"Brother Warden, for what purpose are we here assembled?"

Warden.—(*Standing*) "To honor the memory of a departed brother."

President.—"In whose memory, Brother Warden?"

Warden.—"In memory of Brother . . . (*here give full name of deceased*) who has passed on from this to a perpetual world." (*Warden sits.*)

President.—"Brother Secretary, when did Brother (*name of deceased*) last attend a meeting of this Chapter?"

Secretary.—(*Standing*) “Brother was present at the last meeting of this Chapter.”¹
(*Secretary sits.*)

President.—“Brother Treasurer, what is the status of Brother?”

Treasurer.—(*Standing*) “Brother is deserving of all the honors and traditional formalities of this fraternity.” (*Treasurer sits.*)

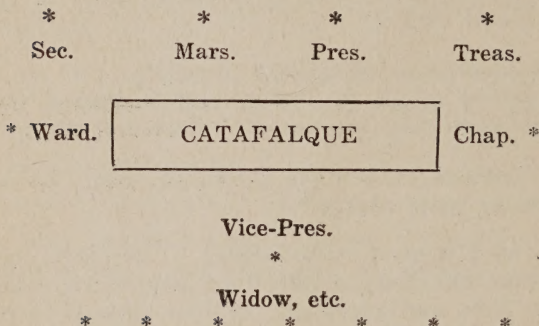
President.—“Brother Vice-President, deliver unto us your charge.”

Vice-President.—(*Standing*) “Brethren, our respect and affection attend our departed brother. Our love and adoration for him emanate from one God omnipotent and omnipresent. Our faith and reliance rest in Him in Whose holy sight the past and the future are but as one eternal present. Let us devote to him our solemn attention.”
(*He sits.*)

President.—“Brother Officers and Governors, let us rise.” (*All Chair officers and the Governors of the Chapter rise, remaining standing, and observe the president.*) “Let us approach the catafalque.” (*As soon as the president starts,*

¹ This is the invariable answer, regardless of whether the deceased was or was not present at the last meeting of the Chapter. Because an AHEPAN is always supposed to be present at every meeting in spirit.

the officers and Governors step off with him, marching from their respective stations toward the centre of the room and locate themselves about the catafalque in the following positions:)



Only the above officers and members are about the catafalque. The rest of the Lodge remains seated.

The Marshal's position at the right of the head of the catafalque insures continued execution of the orders of the President.

The widow, father, mother, brothers, sisters and grown-up children of the deceased occupy seats directly at the foot of the catafalque as shown above.

President.—"Brother Chaplain, let us pray."
(This is the sign for the Officers, Governors and Ushers to remove their penthacap, and for all the members present to rise and remain standing until the prayer has been concluded.)

Chaplain.—(*Reading from the Manual*) "Our Father Who art in Heaven, hallowed be Thy name. We humbly gather here in Thy presence to do Thee honor. As it has pleased Thee to take from the light of our abode one dear to us and out hearts, we beseech Thee to bless the soul of our departed brother. Inspire our hearts with wisdom from above, that we may glorify Thee in all our ways. Help us to see clearly and be influenced by the spirit of Truth and Love, so to live that we may enjoy divine blessing. We realize that when our toils on earth shall have ended, Thy light shall constantly attend us and immortal life shall be ours forever and forever. AMEN." (*All exclaim "Amen". The lodge sits.*)

President.—"The last honors which we are now paying to our deceased brother are useful as lessons to the living. Let us therefore distinguish between what is true and what is untrue, what is light and what is not! Let us begin today, that we are reminded thereof, to prepare for eternity! Let us resolve to seek the favor of Almighty God, so that when the last breath on this earth is spent we may follow the path of glory and with our God abide!"

Vice-President.—"We give thanks to God and the Father of our Lord Jesus Christ, to Whom we are as AHEPANS always praying for you. Since we heard of your faith in Christ Jesus, and of the love to God Supreme, we place your memory at our bosom, there to remain serene."

Secretary.—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For soon we will, too, be dead and our life will be hid with God."

President.—"But now ye also put off all these, —anger, wrath, malice, blasphemy. Lie not one to another! Become ye renewed in knowledge after the image of Him Who hath created! Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

Treasurer.—"And above all these things, put on Charity, which is the bond of perfectness!"

Warden.—"And let the peace of God rule in your hearts!"

Chaplain.—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

President.—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him!"

Vice-President.—"Knowing that of the Lord, ye shall receive the reward of the inheritance, for

ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons who commit them."

President.—"Brother Secretary, name the five great marks of our fraternity's emblem."

Secretary.—(*Pointing out each one*) "The Olive Branch, the Swords, the Eagle, the Cross and the Sun's Rays."

President.—"Brother Secretary, what do they signify?"

Secretary.—"The Olive Branch signifies Peace and Good Will to all; the Swords denote Courage, Strength and Power to down a wrong; the Eagle stands for Might and Majesty; the Cross represents the three great virtues, Faith, Hope and Charity, to which all AHEPANS subscribe; and the Rays signify Light and Truth."

President.—"Brother Vice-President, what are the fruits of these great marks?"

Vice-President.—"Unity."

President.—"Explain what we mean by Unity."

Vice-President.—"Unity to us means that we are here on the broad platform of brotherly love, where the high, the low, the rich and the poor can meet together with one common purpose,

namely the perpetuation of each other's friendship and esteem,—*Unity in mind rather than in numbers.*"

President.—"Since this is so, inform us, Brother Warden, how our deceased brother fared under these practices."

Warden.—"Our deceased brother fared well under these practices. He beheld Truth as a divine attribute and the foundation of every virtue. Hypocrisy and deceit were unknown to him."

President.—"Brother Chaplain, what further traits characterised our deceased brother?"

Chaplain.—"By his constant exercise of brotherly love he regarded all human beings as one family. To him hatred and jealousy were unknown."

President.—"Brother Treasurer, what further knowledge have you of our departed brother?"

Treasurer.—"Always prompt and ready to relieve a brother in distress, content with all the world and happy in his thoughts, sincere in his affection and noble in his kindnesses to Charity—our brother has endeared himself to us and our hearts."

President.—"He spoke well of everyone; rebuked no person; chided no one; temperate in habits; clean at heart and in character; pure in thought and mind; a worthy AHEPAN in conduct."

“Brethren, we are again called together in this lodge room to mourn the memory of our departed brother. To him are due last honors and lasting tribute. He is not dead but sleeps. This solemn occasion calls upon us to consider the uncertainty of life. Let us therefore remember to faithfully discharge the great duties which we owe to God, to our neighbor and to ourselves, for we cannot know when the Lord our God will call us into His presence.”

At this point the Marshal hands to the President a rolled paper, diploma size, bound with small black ribbon, which the President opens and reads therefrom as follows:

“BROTHER	full name
“BORN	date
“ADMITTED	date of initiation.....
“DEPARTED	CHAPTER NO.....
“	date of passing.....

The President, after reading, pauses for five seconds and says:

President.—“Brother (*addressing the deceased and calling out his name in full*) we will always cherish your memory. In affectionate memory of your ties with this Brotherhood, we

will deposit your Certificate of Departure in the archives of this Chapter."

He returns the paper to the Marshal.

This done, the President directs the brethren present to sing the hymn, each half of the brethren singing it in turn until each stanza is sung twice. The hymn is sung from the MANUAL which is held in the left hand.

HYMN

Tune: Αἱ Γενναὶ Πᾶσαι

*"Brother, thou hast left us
"Thy memory to cherish,
"Forever and forever."*

*"Our monuments abide thee,
"Love, Justice, Truth and Honor,
"Forever and forever."*

If an organ is available, the organist leads the singing. The organist may substitute any other appropriate hymn, if, in the opinion of the President, circumstances warrant it.

President.—"A Greek onto this earth he came and from this earth a Greek he has departed: for all things returneth whence they came."

At this point the Marshal hands the President a wreath of olive branches, emblematic of the Grecian offering of Victory and Peace. The President holds the wreath in his two hands and says:

President.—"This wreath of olive branches is AHEPA'S emblem of Peace. Peace will you

forever enjoy. Further, it is the emblem of Victory,—Victory of the immortality of the soul. To you this Victory has come. It therefore now becomes me to place both Peace and Victory with you.”

(He lays the wreath upon the catafalque.)

President.—“Brother Officers and Governors, let us return to our respective station!”

And as he about-faces and starts out for his station the rest of the officers likewise about-face and return to their station. Upon reaching the station the officers remain standing until the President strikes his gavel once whereupon all sit.)

The Mourning Oration

At this point, a brother of the Order who has previously been chosen and notified to deliver the *Mourning Oration* now steps forth and, in a ten minutes' oration, eulogizes the deceased brother. The points to be touched upon are these—the deceased's birthplace and date thereof, education, family connections and traditions, business relations, AHEPA connections—initiation day, offices held, regularity of attendance at meetings, etc.—his military, political, etc., career, his philanthropic and charitable deeds, his honesty, integrity, character, etc., and finally a brief but effective word of consolation to the widow, parents, etc.

The Orator wears the mourning dress when delivering the Oration.

The *Mourning Oration* should be prepared in advance.

Who's Who In The Ahepa should be resorted to for further information regarding the deceased.

The Oration delivered, the President directs:

President.—(*Striking thrice with his gavel, at which everybody rises*) "Let us all join in prayer!"

This is the signal for the officers to uncover, each holding his *penthocap* over his heart. This is further signal for all AHEPANS present to say with one voice *Pater Noster* in Greek:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ Βασιλεία σου, γεννηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

The above prayer finished, the Lodge of Mourning is at an end.

DEVELOPMENT
AND
INTERPRETATION
OF THE
CONSTITUTION

DEVELOPMENT AND INTERPRETATION OF THE CONSTITUTION

Preamble

Prior to the Chicago Convention (1925) the Constitution of the AHEPA did not contain a preamble. The preamble came into existence during this Convention, drawn up by a sub-committee of the Legislative Committee.

ARTICLE I

Name

Originally the Order was known as *American Hellenic Educational Progressive Association*. At the Chicago Convention, however, a new appellation was given to it, namely *The Order of AHEPA*.

ARTICLE II

Objects

The objects of AHEPA were propounded before and adopted by the Atlanta Convention (1923); they remain unchanged.

ARTICLE III

Eligibility for Membership

The requirements and qualifications prerequisite to gaining membership in the AHEPA were also originally propounded before and adopted by the Atlanta Convention, which likewise remain unchanged.

ARTICLE IV

Organization

Originally, the organization of AHEPA consisted of the Supreme Lodge and Subordinate Chapters. But a third branch was added, namely Superior Lodges, at the Atlanta Convention. After a year's trial, however, the Superior Lodge device appeared impracticable, hence it was repealed at the Washington Convention, (1924).

ARTICLE V

Mother Lodge

This article was incorporated in the Constitution at the Atlanta Convention, giving the members of the Mother Lodge life membership not only in the Supreme Lodge but also in the annual Conventions. At the Washington Convention, however, the right of the members of the Mother Lodge to sit and vote in the Supreme Lodge was

voted out of the Constitution. But their right to attend, sit and vote in the annual Conventions was, however, reaffirmed.

ARTICLE VI

Admitting and Chartering Chapters

The language of this article has been changed somewhat from the original, but its essence and purport remain substantially unchanged.

ARTICLE VII

Legislative Power

This is the *famous* article, so often quoted and so heatedly discussed. Originally, the Supreme Lodge had *exclusive* authority to make the laws of the Constitution. It also had exclusive authority to amend those laws. The idea that the members of the Supreme Lodge should be the sole law-making body caused much comment and speculation. An attempt to give this power to the delegates of the Convention was made during the Washington Convention. But the Supreme Lodge denied the request. At the Chicago Convention, however, the Supreme Lodge granted the request, and the power to "legislate for the entire Order" was finally given to the convention of delegates, who now have full authority to make and amend the Order's laws.

ARTICLE VIII

Convocation, date and place

Section 1. The selection of the time and place at which the annual Convention is to be held remains practically unchanged.

Section 2. Robert's Rules of Order is the manual chosen to govern the *proceedings* of the Convention and the Chapters. Proceedings here means *parliamentary procedure*. It does not mean trials, impeachments, suspensions, complaints, etc. These are not proceedings within the meaning of this section. Hence they are not governed by Robert's Rules of Order but by the fraternity's own laws.

ARTICLE IX

Powers of the Convention

The right to regulate the fee, per capita tax, uniform regalia, expenditures, salaries, remains with the Convention.

To this article were added by the Chicago Convention the following powers:

- (a) To adopt uniform Installation Ceremonies,
- (b) To adopt uniform Funeral Rites, and
- (c) To provide proper departments for the growth and expansion of the Order.

In other respects this article, with slight changes, remains the same as the original.

ARTICLE X

Election of Supreme Lodge—Term of Office

Any member of the Order can be elected a member of the Supreme Lodge even though he is not present at the Convention.

ARTICLE XI

Qualifications of Supreme Lodge Officers

Originally, no express provision had been made requiring Supreme Lodge Officers to be American citizens, altho it was understood to be a tacit requirement. At the Chicago Convention, however, an express qualification was incorporated in the Constitution providing that "all Supreme Lodge Officers shall be citizens of the United States."¹

At the Chicago Convention was also added to the Constitution the provision that "no one shall be eligible to the office of Supreme President who

¹ This is intended to prevent men of distinction who are new-comers from Greece from suddenly rising to position in the Supreme Lodge.

has not been a member of this Order for a period of at least a year.”²

ARTICLE XII

Duties of the Supreme President

This article remains unchanged from what it originally was. The practice of the office also remains the same. Similarly with the office of the Supreme Vice-President, that of the Supreme Secretary, Supreme Treasurer, Supreme Counsellor and Supreme Board of Governors.

ARTICLE XIII

Meetings of the Supreme Lodge

This article also remains unchanged, except that the Supreme President is required to call a meeting of the Supreme Lodge at least once a year, on the first Monday of February of each year. This change was made at the Chicago Convention and intended to cause the Supreme Lodge to convene in order to review the work and progress of the Order for the first four months following the Convention.

ARTICLE XIV

Quorum of the Supreme Lodge

A quorum of the Supreme Lodge consists of a majority of the Supreme Lodge.

² This is intended to prevent neophytes from suddenly rising to the important office of Supreme President.

ARTICLE XV

Powers and Duties of the Supreme Lodge

This article has undergone no changes.

At the Philadelphia Convention (1926), the offices of Supreme Chaplain and Supreme Warden were abolished.

ARTICLE XVI

Impeachment of Supreme Lodge Officers

This article remains substantially the same as it originally was, except that at a meeting of the Supreme Lodge held in Philadelphia, in March 1924, the phrase "or by resolution of the Supreme Lodge" was incorporated to meet an emergency which effected the impeachment of a Supreme Lodge Officer at that time—the first impeachment case under this article.

ARTICLE XVII

Impeachment of Subordinate Chapter Officers

Under this article, only those holding *elective* office are concerned. This includes the President, Vice-President, Secretary, Treasurer and the members of the Board of Governors. The Chaplain and Warden are not officers within the meaning of this article, because they are *appointed* by the President, who alone has the right to remove them from office. Hence the Chaplain and

Warden, and all other officers holding appointive office cannot be impeached under this article.

ARTICLE XVIII

Trials of Members

Under this article, any member of the fraternity (including the officers), may bring charges against another member and have him tried before his subordinate Chapter. It should be clearly observed, however, that there are only two specific grounds on which a complaint may be lodged under this article. *First*,—"it must be a grievance against another member of this Order" and, *secondly*, "it must be in violation of the principles of this Order."

In other words, the first ground involves a *person*, i.e., there must be a grieved or injured party who makes the complaint and files it in his own name, otherwise the complaint *prima facie* does not present a just cause of action, and the members present at the meeting should vote against placing a member on trial.

Where, however, the grievance involves a *principle*, any member may file the complaint, which is decided on its merits.

The members of the Subordinate Chapter should not be easily induced to find that "a just cause of action exists" where the cause is really

not serious, because needless sensation is produced which is costly (as will be seen hereafter), is beneficial neither to the Chapter nor the member complained, and falls beneath the dignity of the fraternity. Very often, too, bitter feeling prevails between the parties as well as their friends,—a thing which is detrimental to the peace and growth of the Chapter.

The question now arises, “Who pays the expenses involved in the conduct of the trial?”

1. If the defendant is acquitted, the Chapter pays the expenses, if any are incurred, both of its own attorney as well as the attorney for the defence, because an acquittal is equivalent to a finding that there was no reasonable ground to believe that a just cause of action existed *ab initio* and therefore the Chapter must pay for its mistake.

2. If the defendant is convicted, the Chapter pays the expenses, if any are incurred, of its own attorney and not of the attorney for the defence. The attorney for the defence is compensated by his client.

Since the Constitution gives both the Chapter and the defendant the right to be represented at the trial by an attorney of their own selection, and since members of the Order may be called from far-off cities to represent their client at such trial, a definite schedule of expense and fee is established as follows:

1. For expenses,—ten dollars (\$10) per day.¹
2. For fares,—railroad and pullman in full.
3. For fee,—*twice* the amount of the fares.

¹ The first item covers hotel and meals. The second includes transportation to and from the Chapter visited. And the third regulates a nominal, uniform fee or compensation for services rendered. Such uniform fee insures equal protection to all Chapters and all members involved in cases arising under this Article and under Sec. 9, ART. IX. The matter of the fee is computed on the *total amount* of the fares, *doubled*. For example: Suppose a suspension, expulsion or impeachment case to occur in a New York Chapter and a brother from Boston and one from Washington were called to defend or prosecute. Assume the fares to New York and return are \$20 for the Boston brother and \$22 for the Washington brother. The fee for the Bostonion is *twice* this total amount, that is, \$40; and for the Washingtonian *twice* the full amount, that is, \$44. On the other hand, if the case is held in a City the fares to and from which are, for instance, \$7 for one and \$11 for the other the compensation to be paid is \$14 and \$22, respectively. Other cases are similarly computed.

The defendant may be represented at the trial by more than one attorney; and if the verdict is in his favor, the Chapter will compensate only *one* of them. The Chapter, too, may be represented by more than one attorney, but it will pay the expense and fee of only *one* of them. Obviously, the purpose of the compensatory limitation upon the Chapter is to prevent the reduction of its funds.

ARTICLE XIX

Appeal by Members of Subordinate Chapters

The right of appeal is one of the fundamental rights which a member of this fraternity enjoys. Until a decision on the appeal has been handed down by the Supreme Lodge, the Chapter will not interfere with or infringe upon the rights and privileges which the appellant enjoyed *at the time the appeal was taken*.

This article was incorporated in the Constitution at the Atlanta Convention, and remains unchanged today.

ARTICLE XX

Order To Be Non-Partisan and Non-Sectarian

This Article was added to the Constitution at a meeting of the Supreme Lodge held in Philadelphia, in November, 1923. It remains unchanged in its present form.

It should be borne carefully in mind that what this article prohibits is not political discussion or religious discussion, but *partisan* political discussion and *sectarian* religious discussion.¹

¹ To illustrate: A motion to vote whether or not to invite the Governor to the Chapter's Banquet, Ball, etc., does not violate the Article because the discussion is not *partisan* within the meaning of the prohibition. It would be otherwise, of course, if a motion required the Chap-

ARTICLE XXI

Obligation Delivered in Both English and Greek

This Article was incorporated in the Constitution at a meeting of the Supreme Lodge held in Philadelphia, in November, 1923.

Its purpose, obviously, is to make certain that every member of the Order understands and appreciates the vows and obligations to which he subscribes upon taking the Oath.

ARTICLE XXII

Secrecy

Secrecy is a fundamental principle of the fraternity. And every member is required to respect it.

This Article was added to the Constitution at the Atlanta Convention.

ter to endorse Mr. So-and-So for Governor, because the discussion would then be *partisan*. Similarly with questions arising out of or pertaining to the Church. A motion to invite Archbishop Alpha to the Chapter's installation, and Archbishop Beta to address the next meeting, or to appoint a certain Sunday as 'Church Day' for the members, etc., etc., is not *sectarian* religious discussion within the meaning of this Article. But it would be otherwise if the motion sought to *recognize* Alpha or Beta as the sole ecclesiastic authority or to *control* the member's right to worship in his own church.

ARTICLE XXIII

Penalty for Revealing Election Proceedings

This very important Article was also added to our laws at the Atlanta Convention.

A violation of this Article constitutes a grave offence and renders the violator liable to expulsion from the Order. The purpose of this Article is to protect both the investigating Committee in making its report on the Application, as well as any member who may openly oppose it.

ARTICLE XXIV

True Name

This Article recommends the use of the word AHEPA in preference to the longer form.

This Article was added to the Constitution at a meeting of the Supreme Lodge held in Philadelphia, in November, 1923.

ARTICLE XXV

The Constitution

The Constitution is the supreme law of the Order.

ARTICLE XVI

Amendments

The Constitution can be amended by a three-fourths ($\frac{3}{4}$) vote of the Convention.

AHEPA MANUAL

This Article was added at the Chicago Convention. Prior to this Convention the Supreme Lodge could amend the Constitution.

ARTICLE XVII

Time of Taking Effect

This Article was added at the Chicago Convention and states the time at which amendments, additions and repeals, made at that Convention, take effect, namely, on the 15th day of October, 1925.

*THE SUBORDINATE CHAPTER**1. Duties of the Officers*

THE PRESIDENT

The office of President of a Subordinate Chapter is a position of great responsibility. Very often the degree of progress achieved by the Chapter during a given year is reflexive of the ability, resourcefulness and initiative of its President. A President's tactful, though firm, management of a controversial question can go a long way toward affording satisfaction to both parties engaged in the controversy. Indeed, this often saves the day for the Chapter—its dignity and its peace. A President can retard both the progress of the meeting and its closing time; and he can accelerate them.

A good President does not engage in lengthy explanations of obviously unimportant and insignificant matters. An honest decision backed up by a sound reason, briefly stated, is sufficient to convince a sensible meeting.

A President who is well versed in the duties of his office does not permit rejoinders and rebuttals. Indeed he does not afford others the opportunity to misinterpret a speaker's remarks. He protects the speaker who has the floor and confines him to the subject.

The President should be fair, firm, courteous, cool-headed, discerning and able.

He presides at all meetings of the Chapter.

He is ex-officio member of all committees *appointed by him*.

He directs the business of the meeting.

He assigns the floor to a member desiring to speak.

He states all motions properly before the house.

He decides all points of order promptly.

He entertains but one thing at a time, and disposes of that before taking up other business.

He calls special meetings when deemed essential to the welfare of the Chapter.

He refers to himself as "the Chair" and "the President" and not as "I".

He may encourage a timid member to speak.

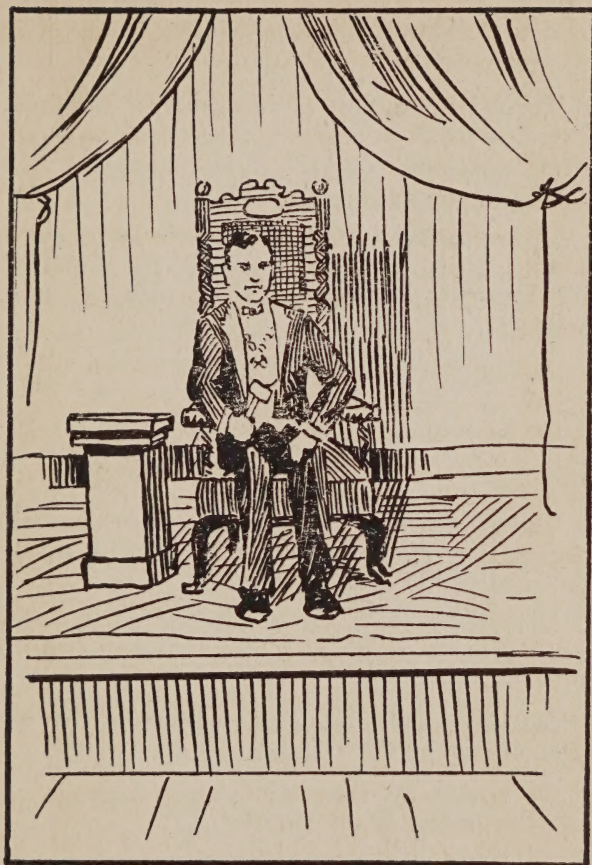
He surrenders his chair to the Vice-President when he wishes to debate on a question.

He states a motion in the original words offered, though he may improve its language but may not alter its purport.

He is responsible for the success or failure of his appointments.

He presents an annual report.

THE PRESIDENT



—“He should be fair, firm, courteous, cool-headed, discerning and able.”

THE VICE-PRESIDENT

The Vice-President is, in reality, a substitute President.

He assists the President in conducting the procedure of the Chapter.

He acts as President in the absence of the President. When acting as President, the duties of the President, enumerated above, devolve upon him.

THE SECRETARY

The Secretary of a Chapter has many important duties. His position entails constant attention and exacts much work.

He submits the order of business to be acted upon at each meeting, (unless otherwise specified).

He keeps a fair and impartial record of the proceedings of the Chapter.

He records in clear and simple language all motions passed at the meeting.

He *may* record a brief summary of any really important business considered though not passed at the meeting.

He may record views expressed on a question, but should avoid naming those expressing them.¹

He collects all dues and assessments of the members but he pays them over to the Treasurer, securing a receipt therefor.

His books and records are open to the Board of Governors for examination.

He need not however surrender his books to the Governors unless he is notified or has knowledge that such Governors are engaged in a formal examination or investigation of such books or records.

He conducts all the correspondence of the

¹ The minutes scribed by the Secretary should be a record of the *decisions* taken by the Chapter at the meeting and not an historical document comprehending varied views expressed by the members. The Secretary reports *results* and not *comments*. The above should be observed as a general rule only, for, occasionally, questions of great magnitude or of special significance may arise where the Secretary, deeming that a brief record of the views expressed are of educational value or will serve as a guide to future meetings, may feel justified in reporting the views of the dissenting parties. In such case, however, the Secretary should report the view and not the person. This may be done in some such fashion: "*Certain members were of the opinion that the Chapter should do thus and so for this and that reason, while others expressed the view that, etc., etc.*"

Chapter, and all correspondence delegated to him by the President.²

He presents an annual report.

² The relative authority of the President and Secretary regarding correspondence has in the past seemed to admit of elucidation. The By-laws, SECTION V, paragraph 4, read thus: "The Secretary . . . shall conduct all correspondence *delegated to him by the President.*" This means that the Secretary must, i.e., cannot refuse to, conduct such correspondence as the President delegates to him. It does not mean that the *only* correspondence which the Secretary can execute is that which the President delegates to him. The Secretary, in other words, conducts the correspondence delegated to him by the President *in addition* to the correspondence which a Secretary would conduct in the usual course of his office. So that while the President can delegate to the Secretary the conduct of certain correspondence, he cannot curb or control the Secretary's right to carry on other correspondence of the Chapter without his (the President's) knowledge and approval. The President, however, may dictate the contents of a call for a meeting made by printed notice or other means, because the right to *call* a meeting lies with the President. Having the right to call meetings, he also has the implied right to choose the language or form of the call for such meetings.

THE TREASURER

The office of Treasurer is not unlike that of the Secretary—equally important and exacting.

He collects all fees.

He handles all funds expended or received.

He keeps accurate records of the same.

He reports on the financial status of the Chapter when called upon to do so.

He signs all checks.

He pays out no money unless duly authorized.

His books are open to the Board of Governors for examination.

He need not however surrender his books to the Governors unless he is notified or has knowledge that such Governors are engaged in a formal examination of such books or records.

He presents an annual report.

THE WARDEN

The Warden opens and closes the Chapter room.

He keeps in his possession all the paraphernalia and equipment of the Chapter.

He delivers the paraphernalia and equipment at each meeting for use by the Chapter and its members.

He keeps the keys to the Chapter room.

He sees that the Chapter room is properly equipped at each regular meeting.

He puts away all equipment after the meetings have adjourned.

THE CHAPLAIN

The Chaplain opens and closes the Chapter meetings with prayer.

BOARD OF GOVERNORS

The position of Governor is made important by reason of the fact that it is an *elective* office. The Governors are officers of the Chapter.

The Governors are the *Conscience* of the Chapter. They examine the books and records of the Secretary and the Treasurer and report to the Chapter the results of their investigation.

The Governors effect this examination of books and records four times per year (See *Governors' Charge*, Installation Ceremony). The meeting of the Board of Governors is called by the Chairman of the Board.

The Governors are responsible to the Chapter and not to any one else.

They cannot be removed from office, because they are elective officers. Hence, when charges

are brought against them for misfeasance, malfeasance or nonfeasance in the performance of their duties as Governors, such charges must call for impeachment (See *Impeachment of Subordinate Chapter Officers*, ART. XVII) or removal (See *Removal of Subordinate Chapter Officers*). Hence the Governors can be removed from office only by vote of the Chapter which elected them.

The Members of the Board of Governors are the Pall Bearers at the funeral of a brother, and wear the prescribed mourning dress.

2. *Duties of the Members*

An organization can never be better than the members composing it.

All members are equal in the lodge room. Wealth, social position, or other supposed advantages are not recognized in the lodge room. Only superior authority of the fraternity is recognized and given preference accordingly.

The members should assist the officers at every opportunity offered them—even to the extent, sometimes, of pointing out a better or more acceptable suggestion than that offered by an officer. Members should not engage in private conversations within the lodge room, nor talk of anything unseemly. They should be orderly, serious and deferent. They are not to interrupt the President or any member having the floor. It does not become the members to criticize a

brother, or the work of a lodge, outside of the chapter room. A good brother brings such matters before the meeting under the *Good of the Order* or other proper heading.

The brothers salute each other courteously and greet each other respectfully wherever they meet. Members should be cautious in both their language and conduct, that no stranger may be able to detect or find out what is not proper for him to know. A member should examine another claiming to be a brother before giving full faith and credit to him as such, for it is not prudent to assume, without investigation, that one is a brother on mere say-so.

AHEPANS must acquire the habit of showing their Membership Card to one another when they meet for the first time. And the one who would have you believe that he is a brother should be the first to show his Card. Members must not give in to one who does not show his Membership Card.

A member should protect another member, respect him, admonish him against impending or lurking dangers, receive him and be hospitable to him, within his means, employ him, if he can, or recommend him for employment elsewhere, if possible.

Members wear their fez at assemblies and their *penthocap* at funerals. Members also wear the *Member's Badge* at the celebration of the Anniversary of the founding of the Order. See page 18.

**THE
ANNUAL CONVENTION**

THE CONVENTION

A Convention of the AHEPA is the annual meeting of duly accredited representatives or delegates called together by competent authority to meet at an appointed time and place, for the purpose of furthering and promoting the objects of the fraternity.

The appointed time and place is, in the absence of an express constitutional provision, determined by the preceding Convention.

Each Chapter elects, by a majority vote of the members present and voting at a duly convened meeting, delegates to the Convention.

The Chapter may elect *any* number of delegates to represent it at a Convention and may divide its vote, or votes, among the members of the delegation which may cast the same separately or integrally.¹

The Convention, generally speaking, serves two main purposes. First, it reviews the work and

¹ At the Washington Convention the three Boston delegates split the Chapter's two votes into *thirds*, each brother having two-thirds of a vote. After the votes had been cast it became evident, by the announced results, how the delegates voted. Hence at the suggestion of the *Chairman of the delegation* it was agreed among them that only two should do the voting, each one with a *whole* vote; and so in this way they ingeniously avoided making their vote apparent.

progress accomplished during the preceding year and secondly, it outlines a program and policies to be followed in, and elects officers for the ensuing year.

A Convention is a most important feature of the purport of this Organization. It is the supreme law of the Order, the highest authority we have. The powers of the Convention, duly called and constituted, are large; its authority is supreme; its acts—when passed by a *three-fourths* vote—are the supreme law of the Order. A Convention of the AHEPA can make and repeal laws; it can continue and discontinue the very existence of the Order; it can even bind the fraternity in any manner it pleases.

Two Sovereignties

It should be borne in mind, however, that the Convention and the Subordinate Chapters are two distinct and separate sovereignties, each one being necessary for the other's existence. The authority of the Subordinate Chapters however yields to the authority of the Convention. But the sovereignty of the Subordinate Chapter must not be crushed under the superior authority of the Convention. Hence the Convention has certain express powers which are *enumerated* in the Constitution, and it can carry into execution only the powers conferred upon it by the Constitution. Powers which are not either expressly or by necessary implication delegated to it by the

Constitution are reserved to the Subordinate Chapters.

It is generally believed that a Convention of the AHEPA has power to "do everything," such as to correct a subordinate Chapter officer for ruling a brother out of order; punish a member for giving misleading information; rebuke another member for writing a letter of complaint against an officer or another brother; try a brother for disorderly conduct at the theater or elsewhere, etc., etc. Nothing is further from the truth than to suppose that the Convention has any such powers. *The Convention has only those powers which the Constitution gives to it expressly.*

The Convention is not a corrective or reformatory institution. Except where expressly authorized by the Constitution, the Convention does not set any one straight, punish faults, amend people's conscience, exact penalties for misdoings, etc., etc. The Convention does not find time to indulge in such measures.

It is not even within the powers of the Convention to arraign a Supreme Lodge officer,—let alone a subordinate Chapter officer or member,—for the power of impeachment is reposed in the Supreme Lodge (ART. XVI). Hence the Convention cannot even impeach a high officer for malfeasance, or for other good and sufficient reasons, not because it does not have the power to impeach (for it can amend the Constitution and

“get” the power) but because it can refuse to re-elect him. A further reason is that a Convention has neither the time nor the patience to hear, deliberate and pass on an impeachment, for such a proceeding would consume at least three days.¹ Consequently, it is generally conceded that the Supreme Lodge is a more competent body to entertain and dispose of such a case.

Therefore complaints, grievances, intimidations to bring a charge before the Convention, etc., etc., are without proper place before a Convention—unless such complaint, grievance, etc., is specified in the powers of the Convention.

Below are enumerated the powers of the Convention. If a question, case, complaint, grievance or charge does not come under or within the following express powers, it cannot properly come before the Convention.²

Powers of the Convention

The Convention shall have power:

(a) To prescribe the fees to be paid by applicants seeking membership in this Order, the manner in which same shall be paid, and what portion

¹ The impeachment which came before the Supreme Lodge in 1924 lasted three days.

² It should be carefully observed that under power (h) the Convention has the right not to *institute* contumacy proceedings but to *define* what constitutes contumacy; not to *punish* but to *prescribe* the punishment.

thereof shall be remitted to the Supreme Treasurer of the Order.

(b) To fix the amount and manner of payment of per capita tax.

(c) To adopt and establish uniform Rituals, Rites, and Ceremonies for the various services of the Order, including initiation and installation ceremonies, funeral rites and for any and all other occasions or functions of which the Order of AHEPA, or any unit or subdivision thereof, has complete charge and direction.

(d) To adopt and regulate uniform regalia for the various officers and members, and to designate the occasions and manner on and in which the same may be worn.

(e) To authorize the expenditure of moneys had or to be had in the Supreme Treasury, and to designate the objects, purposes and manner for and in which the same shall be expended, and the Supreme Officer or officers who shall be responsible for the proper application thereof.

(f) To fix the rate, amount and manner of compensation to be paid to any officer, or employees of the Order, and to prescribe the duties and services to be performed by the salaried and unsalaried officers of the Order, provided that the duties imposed upon, and the services prescribed for, any Supreme or subordinate officer by the acts of the Convention shall be in addi-

tion to and not a curtailment or abrogation of the powers and duties delegated to such officer or officers by this Constitution.

(g) To promote the progress of the Order by providing proper departments for its growth and expansion.

(h) To define contumacy of a Supreme and subordinate body, officer, or member, and to prescribe the punishment therefor.

(i) To provide and establish a method or methods for determining justice between members of the same Subordinate Chapter, or between a member and an officer or officers of his Subordinate Chapter; or between a Chapter or its officers, and the Supreme Lodge, or member thereof; and to make, prescribe and pass all such laws, rules and regulations as may be deemed necessary and proper for carrying into execution the foregoing powers vested by this Constitution in the Convention of the Order, or in any unit or office thereof.

(j) To elect the officer of the Supreme Lodge.

(k) To amend the Constitution and Code of Laws.

(l) To make laws.

(m) To vote appropriations for the erection and maintenance of old men's homes, orphanages and schools.

Delegates

No person can be a delegate who is otherwise entitled to a vote in the Convention.¹

No person can be a delegate who, when elected, is not a bona fide member in good standing.²

The alternate is a substitute delegate.

NOTE: The Constitution makes no provision for the election of alternates. Hence if any members go to the Convention as alternates their status, powers and duties are defined by the Convention.

No delegate can be admitted to the Convention unless he carry written credentials, signed by the Secretary of his Subordinate Chapter and coun-

¹ This disqualifies a holder of office in the Supreme Lodge from being elected a delegate. This is intended to prevent a person from having two votes,—one as supreme officer and a second as delegate.

² One who possesses a *Membership Card* from, and is in good standing in a Chapter is a *bona fide* member *in good standing* of that Chapter and he may be chosen a delegate.

tersigned by the President thereof, and bearing the seal of his Subordinate Chapter.¹

The Delegates En Route

While the delegates and alternates are *en route* to the Convention City, a competent committee is completing the details of a definite program which is being arranged to furnish the visiting delegates with proper hotel accommodations, adequate facilities for the transaction of the important business surrounding a Convention entertainment, hospitality, etc., etc.

The First Day

Upon arriving at the station of the Convention City, the delegates are met by members of the *Reception Committee* who extend to them the hand of welcome and direct them to the hotel which is previously decided upon as the Convention Headquarters.

¹ The delegates who are authorized to attend a Convention must be officially accredited by the National Office of the AHEPA. The number of delegates entitled to be present must be certain, such certainty being based upon the members in good standing in each Chapter. The National Office is the only body empowered to determine the number of delegates from each Chapter. Therefore credentials to these delegates are issued by this office, notifying them that they are eligible to participate in the deliberations of the Convention and noting therein the voting strength of the Chapter.

Upon reaching the Convention Headquarters, the delegates report to the *Credentials Committee* which makes a record of their arrival, examines their subordinate Chapter credentials, compares these papers with the credential papers issued by the Supreme Lodge, approves them if found in order, or refers them to the Supreme Secretary if found incorrect and finally presents the delegates with a badge which they wear during the Convention week. The delegates report to the Credentials Committee either before or after registering at their hotel.

The greater number of delegates arrive the day before the formal opening of the Convention. The day of arrival is Sunday, and the following day, Monday, the Convention commences. The day of arrival is spent principally in receiving, registering and locating the delegates from the various Chapters. Informal receptions are held in the rooms of supreme officers, past supreme officers, etc. Refreshments are passed around and cigars distributed. Old acquaintances are renewed and new ones made.

In the evening the delegates attend divine services,—usually in an Orthodox church.

CREDENTIALS

Delegates to the annual convention of AHEPA are required to carry with them written credentials showing their authority to represent their respective Chapter at such convention.

Section XXV, par. 2, of the Code of Laws declares as follows:

"No delegate shall be admitted to the Convocation unless he carry written credentials, signed by the Secretary of his Subordinate Chapter, and countersigned by the President thereof, and bearing the seal of his Subordinate Chapter."

The following is a sample credential:

.....date

Supreme Secretary,
The AHEPA,
Washington, D. C.

Dear Sir and Brother:—

This is to certify that at a regular (or special) meeting of the CHAPTER NO..., held on the ...th day of 19..., the following named members, in good standing, were duly elected delegates and alternates respective-

ly, vested with authority to represent this Chapter at the ...th annual convocation of the AHEPA.

.....

.....

Fraternally and courteously yours,

(Signed)Sec'y. [SEAL]
(Signed)Pres.

—————

THE CONVENTION AT WORK

The Second Day

The first session of the Convention opens on Monday morning at 10 o'clock, the delegates convening in a spacious hall,—usually the grand ball room of the Convention hotel.

The meeting is open to all,—delegates, visiting brothers, guests, friends and their invitees.

This meeting is a welcome meeting, a formal get-together, at which the Mayor of the City is a principal speaker who extends to the delegates an official welcome and formally greets them in the name of the City. The Mayor's address of welcome is preceded by an invocation offered by the Supreme Chaplain and followed by an introduction by the Supreme President who also welcomes the delegates and dwells but briefly on the principles and objects of the Order.

The introduction is followed by addresses of three or more distinguished persons; then, a member of the Order *responds* to the compliments bestowed upon the fraternity by the principal speakers and thanks them in the name of the fraternity. This in turn is followed by one or two addresses by prominent members and the exercises are brought to an end by the presiding officer—the Supreme President.

No business of the Order is discussed during this meeting, since the gathering is a public one.

In the afternoon, however, when the delegates and alternates re-convene, after luncheon, the real, serious work of the Convention begins.¹

The afternoon meeting is called to order by the Supreme President at 3 o'clock. The Credentials Committee is the first to report, announcing the number of delegates and alternates attending the Convention and the number of Chapters represented. Messages and telegrams conveying to the Convention good wishes and success are read,—the reading of each message being greeted with applause. Communications from distinguished personages who convey similar sentiments are also read and disposed of in like manner. To these and all these messages a Committee, appointed *eo instante*, returns the thanks and greetings of the Convention. Announcement of the decease of any AHEPANS occurring after the last meeting of his subordinate Chapter are then communicated,—the Convention rising to its feet and remaining standing reverently silent for one minute. The Committee is thereupon instructed to draw up suitable resolutions to be sent to the widow, family and parents of the deceased brother. And upon motion, the decease becomes part of the permanent records of the Convention.

The Annual Reports of Supreme Officers are

¹ In all the meetings of the Convention, AHEPANS who are in good standing are entitled to be admitted to its sessions.

then read in this order: First, that of the Supreme President; second, that of the Supreme Secretary; and third, that of the Supreme Treasurer. Each report, when read, is voted as "accepted," "rejected" or "referred to a Committee for further examination." This Committee is *elected, eo instante*, by the Convention. The reports consume about two hours, after which the various committees are appointed. The Supreme President appoints these committees which are composed of from five to eight members, with the first-named member as chairman thereof. These committees are the standing or permanent committees, appointed to serve under a particular capacity for the duration of the Convention. The following committees are appointed:

Committees

LEGISLATIVE
FINANCE
RITUALISTIC
RESOLUTIONS
GRIEVANCE
EXTENSION
NOMINATING

and such other additional committees as may be deemed necessary to carry on properly the work, problems, policies, or needs of the Order.

Following the appointment of committees, a

motion is voted to elect a Chairman, Vice-Chairman and Secretary of the Convention. These officers are elected for the duration of the Convention. Additional officers may be elected, of course, if the needs of the fraternity require it. It may seem singular that it should be necessary to elect such officers when the Supreme President, Supreme Vice-President and Supreme Secretary are available. The purpose, however, of the election of Convention officers is to guarantee to the Convention unprejudiced consideration of the problems before it and to render it possible for the Supreme officers to obtain the floor and speak for or against any business without "influencing" its passage or defeat when speaking as *Convention* officers in addition to their capacity as Supreme Officers. It is simply a custom of the fraternity not to elect the Supreme President the Convention Chairman, although, of course, the Supreme President cannot be denied the right to exercise the office of Chairman of the Convention if he is elected thereto.

The precedent was set by the first annual Convention, held in Atlanta, Ga., in 1923, where the assembly voted to elect to the office of chairman a member other than the Supreme President. This precedent was followed by the second annual Convention, held in Washington, D. C., in 1924, where the assembly elected as Chairman of the Convention a member other than the Supreme President. The same procedure was adopted by the third annual Convention, held in Chicago, Ill., in 1925, where a member other than the

Supreme President was elected Chairman¹. This custom also governed the fourth annual convention at Philadelphia.

Thus we find the Convention at work during the afternoon session of its first day,—the presentation of the Supreme officers' reports, appointment of a number of important committees and the election of Convention officers. When the Convention Chairman takes the Chair, immediately after the elections, he asks "if there is any further business to come before the assembly." There is plenty of business to come before the assembly but no one introduces any, because the clock registers seven-thirty and the Convention has to have its dinner which is to be followed by a grand initiation. Occasionally, however, some one volunteers the introduction of a piece of business for the assembly to entertain and pass upon. But the Chairman tactfully dismisses the topic or business by remarking that "in view of the fact that it is now past dinner time and we have had no dinner, and in view of the initiation cere-

¹Bro. Nick D. Chotas of Atlanta was Supreme President at the first annual convention, and Bro. C. R. Nixon of Tulsa, Chairman of the Convention. At the second annual convention of the Order, Bro. George Demeter of Boston was Supreme President, and Bro. C. R. Nixon was for a second time Convention Chairman. Bro. V. I. Chebithes was Supreme President both at the third and fourth annual convention. Bro. Dean Alfange of New York was Chairman of the third and fourth convention.

mony which is to follow afterwards, I suggest, Brother Alpha, that you bring this matter to the attention of the Convention at another time."

The Convention Chairman then recognizes the chairmen of all the committees each of whom announces to the members of his committee that "my committee will meet in room . . . immediately after the initiation."

The Chair declares that no further business appears to be before the assembly, on which account the meeting is ordered "adjourned" until 9 o'clock the next day.

Later in the evening the initiation ceremony takes place according to the usual custom.

Functions of Committees

Legislative Committee. The functions of this committee pertain to the Constitution and Code of Laws. To this committee (to any one of its members) should be given *in writing* and signed by the maker thereof any and every suggestion to change, amend or add to the Constitution or Code of Laws. The committee at its session passes upon the suggestion, and is ready to report to the Convention thereon.

Finance Committee. This Committee examines the report of the Supreme Treasurer, check books, vouchers, records of money received and expended, compares them with the bills therefor

and makes its report to the Convention thereon.

Ritualistic Committee. This committee passes upon emblems, jewels, buttons, rituals of installation, burial, initiation; uniforms, costumes and all other regalia and paraphernalia which the fraternity may use.

Resolutions Committee. The purpose of this committee is to examine and pass upon any resolutions presented for adoption at the Convention.

Grievance Committee. The grievance committee takes up minor complaints between members, Chapters, or both. In reality this committee is but conciliatory, ultimately asking the parties involved "to forgive and forget."

Extension Committee. The purpose of this committee is to entertain and pass upon matters or suggestions pertaining to the *extension*, growth and expansion of the Order.

Nominating Committee. The functions of this committee pertain to the designation or nomination of members of the Order to office of responsibility in the Supreme Lodge. The committee compares the abilities, administrative capacity, learning, integrity, experience and character of the members of the Order so far as the same shall come to its attention and along about the last day of the Convention it decides which candidates to present for the various offices. The committee may recommend but one candidate for

each office; and it may recommend two or more. Generally, however, the committee should strive to present but a single name for each office.

The Third Day

At 9 o'clock on Tuesday morning the Convention is called to order by its Chairman, who makes such announcements as he deems necessary for the information and government of the members and dismisses the meeting after declaring that "aside from the announcements which I have just made no other business is or will be before this body until the various committees report." And at this point he instructs the committees to meet at the place designated by their chairman and there to consider and pass upon the different matters coming before it. The Chairman concludes his remarks by reminding every one present to be present at the Convention Banquet at 7 o'clock on that same day.

The members of the various committees convene as previously agreed upon, while the rest of the members make a tour of the City, visit places of interest therein, etc. If the Convention takes place in a City which possesses monuments of fame, illustrious symbols, etc., all the members of the Convention join in making a

formal affair of a visit to such monument, symbol or shrine.¹

In the evening, the Convention banquet takes place. The expense of the banquet is borne by the Chapter or Chapters under whose auspices the Convention occurs. Washington and Baltimore Chapters which entertained the 1924 Convention offered to the delegates a magnificent banquet. Notable, too, was the banquet given the delegates of the 1925 Convention by the Chicago Chapter under whose auspices the Convention was being entertained. Again, the Convention banquet accorded the delegates of the 1926 by the Philadelphia Chapter will not easily be forgotten. The Atlanta banquet was an informal function.

The banquet over, the members of the various committees meet again at the usual place and work through the early hours of the morning.

The Fourth Day

The Convention convenes at its usual hour,—9 o'clock. The minutes of the meeting of the day before are read and approved. The Chair-

¹ At the Washington Convention Supreme President George Demeter placed a wreath on the tomb of the "Unknown Soldier." And at the Chicago Convention Supreme President V. I. Chebithes laid a wreath at the Lincoln Memorial.

man then asks if any Committee is ready to report. Chairmen of the committees obtain the floor in turn and report either fully,—if the work entailed has been completed, in which case the committee is discharged with thanks,—or partially,—in which case the committee continues to function. At this stage of the third day all the committees cannot report fully, hence the meeting is adjourned early, prior to which the Chairman instructs the committees which have not yet rendered a complete report to return whence they came and there continue in the performance of their respective functions.

The Convention meets again after luncheon and the same procedure as at the morning session takes place. One or two or more committees make a full report after which reports are discussed, additions and changes made and new suggestions offered. The legislative committee takes the floor quite frequently because it receives more work to do than all the other committees combined, perhaps. Now and then a question of great interest arises for adoption and opinion thereon seems fairly even. A heated discussion thereon ensues until finally the vote puts an end to it. The committee reports and the discussion thereon occupies all of the afternoon. The Convention is reminded of the Grand Ball which is to take place that evening at the grand ball room of the hotel. So the assembly is dismissed and gathers once more at a formal function which it enjoys.

After the Ball, the members of the various committees, particularly the legislative and nominating, continue to hold nocturnal sessions until their work approaches completion.

The Fifth Day

The Convention reconvenes the next day at its usual hour,—9 o'clock. Committee reports and discussion thereon follow the reading and approval of the previous day's minutes. By noon the legislative committee has completed its full report and all the other committees, except the nominating committee, have rendered a full report on their work. The Chairman of the Convention asks the nominating committee if it is ready to report at this time.

If the committee is prepared to announce its report it does so; if not, its chairman declares that the committee "has not yet fully agreed on the candidates" and adds that it will be fully ready to report after luncheon.

The Convention re-assembles after lunch and the Chairman, following his usual custom, conveys such announcements to the members as are deemed necessary for their government and information. Further he asks if the nominating committee is prepared to report, and its chairman answers "yes." From a paper which he holds in his hand the chairman of the nominating com-

mittee names the various candidates whom the committee recommends for the office set opposite their respective name. If the committee's choice is adopted—which is rarely the case—then the “ticket” drawn up is deemed elected. If the choice of the committee is not approved then a member has the right to nominate from the floor any other member he chooses.

When all nominations have been ordered closed, elections ensue by secret ballot—unless the choice is unanimous, in which case the secretary casts one ballot and the unanimous choice is declared elected. The secret ballots are thereupon counted and the victors are announced.

The Installation Ceremony follows the elections, which take place in the evening. The installation is public and as such is open to visitors. The installation ceremony climaxes the Convention activities.

PARLIAMENTARY LAW



PARLIAMENTARY LAW

Parliamentary law is a code or system of common rules and practices, emanating from general usage, for the government of deliberative assemblies. Many manuals of parliamentary law have been published in this country, each seeking to present what appears to the author to be the best usage in governing a deliberative assembly.

As a matter of fact, no two books agree in every detail in practice. All, however, embody three fundamental principles, namely, (1) the rule of the majority, (2) justice to all, and (3) one thing at a time.

Of the many writers on parliamentary law, Thomas Jefferson stands out as the pioneer. His *Manual* is still the guide in the "*Rules and Practice of the House of Representatives*." Cushing's *Manual of Parliamentary Practice* is a second additional great work; and Robert's *Rules of Order* completes a truly worthy triumvirate of parliamentarians.

ROBERT'S RULES OF ORDER

The AHEPA has elected to be governed by *Robert's Rules of Order*, Section 2 of ARTICLE VIII of the Constitution of the Order reads thus:

"All proceedings of the Convocation, and all meetings of the Subordinate Chapters of the

AHEPA, shall be governed by Robert's *Rules of Order*, Revised Edition."

Where, however, there is a conflict between a manual of parliamentary law and the Constitution or Code of Laws of the Order, the provisions of the last two instruments prevail over the first.

Where the fraternity's laws do not cover a particular point or given situation, Robert's *Rules of Order* is resorted to for guidance.

Where the fraternity's laws cover a particular point or given situation, these laws prevail over every other instrument, including Robert's *Rules of Order*.

Trials, impeachments, expulsions, grievances, etc., are not *proceedings* within the meaning of Sec. 2 of ART. VIII cited above, and are therefore not governed by Robert's *Rules of Order*.

This class of issues are governed by the fraternity's own laws relating thereto.

RULINGS DISTINGUISHED FROM MOTIONS

A ruling can never displace a motion.

The work or business of the chapter is conducted on *motions* and not *rulings*.

A motion is a form of procedure on which the

chapter renders the decision, while a ruling is the decision of but *one person*, namely the presiding officer.

A ruling is properly enforced only on a Point of Order or a Question of Privilege. In all other respects, excepting by consent of the majority or of the parties involved, a ruling is null and void.

A good chairman avoids rendering unnecessary rulings.

GENERAL OBSERVATIONS

The various motions which are considered hereunder are classed in their order of importance. Each one is classified according to its rank. The relative rank of each motion is not stressed here, because the intention of the author is to afford the reader elementary knowledge of the forms and language employed in putting motions on the floor and not to make him an expert parliamentarian. But a good command of parliamentary law may be gained if the reader will read aloud and practice upon each motion. The procedure which is followed in this work is adapted primarily to the work of the Chapters of the AHEPA. Hence a few minor departures from the practice prescribed by greater authorities are deliberate.

In all, twenty motions are treated in this work.

The lowest in rank is the main motion and the highest in rank is the motion to adjourn. (See classification below.) By "order" is meant priority of consideration of the different motions. That is to say, a main motion yields to a motion to amend which in turn yields to a motion to refer; and this yields to a motion to lay on the table, etc., down the line, until the entire list is exhausted in which case the motion to adjourn has been reached and the meeting is terminated.

FOR EXAMPLE: A member rises and makes the following motion, "I move that we hold a first annual ball." It is seconded. The chairman states: "It has been moved and seconded to hold a first annual ball. Is there discussion on the motion?" Several members obtain the floor and speak either for or against the motion. A member now rises, obtains the floor and says, "I move to amend the motion by adding the words, 'on November Eleventh'."

The chairman repeats, "It has been moved and seconded to amend the motion so as to read, 'that we hold a first annual ball on November Eleventh'." At this point the main motion *yields* to the amendment, that is to say, the amendment must be disposed of first before the main motion may be tackled again. Hence the chairman asks, "Is there discussion on the amendment?" The amendment is now being discussed pro and con. Another member now obtains the floor and says, "Mr. Chairman, in view of the lateness of the

hour and the fact that so important an event as a first annual ball cannot be sufficiently discussed tonight, I move that the question be referred to a committee."

The chairman repeats, "It has been moved and seconded to refer the question to a committee." At this point the amendment *yields* to the motion to refer, that is to say, the motion to refer must be disposed of before the amendment and main motion can be considered. Hence the chairman asks, "Is there discussion on this motion?" Several members speak on the motion to refer and the chairman, deeming that it is sufficiently discussed, puts it to a vote by asking, "Those in favor of the motion to refer the question to a committee say *Aye*. Those opposed say *No*."

If the motion is passed, the question is referred to a committee and the matter is disposed of. But if it is defeated, the chairman will say, "The motion is lost. Are you ready for the amendment? Those in favor say *Aye*. Those opposed say *No*. *The amendment is defeated*. Are you ready for the question (that is, the main motion)? Those in favor say *Aye*. Those opposed say *No*. *The motion is passed*," etc., etc. Thus it is seen that a motion may be left in abeyance until several subsidiary, incidental and privileged motions are first disposed of according to their rank. This therefore explains why motions are classified in their order of importance.

If the reader studies the following group and remembers the order in which each motion comes, he will enjoy his meetings ever so much better. And if a presiding officer learns the group by heart and understands its application, he is bound to conduct the meetings with greater competency.

CLASSIFICATION OF MOTIONS

I PRINCIPAL MOTIONS

1. Main Motion
2. Motion to Rescind
3. Motion to Expunge

II SUBSIDIARY MOTIONS

4. Postpone Indefinitely
5. Motion to Amend
6. Motion to Refer, Commit
7. Postpone to a Fixed Time
8. Previous Question
9. Lay on the Table
10. Take from the Table

III INCIDENTAL MOTIONS

11. Suspend the Rules
12. Read Papers
13. Question or Point of Order
14. Appeal
15. Motion to Reconsider

IV PRIVILEGED MOTIONS

16. The Order of the Day
17. The Order of Business
18. Question of Privilege
19. Take a Recess
20. Adjourn

PROCEDURE

The object of a motion is to introduce business before the assembly. The motion is introduced, entertained and disposed of in the following manner:

MAIN MOTION

Speaker.—"Mr. Chairman, I move that we build a permanent home."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded that we build a permanent home. Is there discussion on the motion?"

When the chairman thinks the motion has been sufficiently discussed, he puts it to a vote:

Chairman.—"Those in favor say *Aye*. Those opposed say *No*." Or "Those in favor raise their right hand. Those opposed raise their right hand."

The result of the vote is thereupon determined accordingly, the chairman announcing:

Chairman.—"The motion is carried (or lost)."

If the motion is not seconded, the chairman says:

Chairman.—"The motion is lost for want of a seconder."

In other words, if a motion is not seconded it is completely ignored.

OBSERVATIONS

Two main motions can never be entertained at the same time. The second one is always out of order.

A motion must not conflict with the constitution, by-laws, standing rules or rules of order of the assembly.

It is open to discussion, which, however, must be confined strictly to the motion.

It requires a majority vote for its adoption.

It may be reconsidered but once at the same session.

If carried or passed, it must be obeyed.

If it fails or is lost, it may not be renewed in the same or practically the same form at the same session.

A motion may be withdrawn, if not objected to by a majority of those present at the meeting.

Motion to Rescind

The object of a motion to rescind is to annul or repeal a decision of the assembly.

Speaker.—"I move to rescind the decision to build a national home."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to rescind, etc. "Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is subject to the same rules that govern a main motion, as outlined above.

If passed, it is as if the original motion had never existed.

The motion to rescind is justified only on the grounds that strong reasons exist why the decision of the assembly should be altered, or because circumstances which gave rise to it have changed, or because the decision is harmful, or contrary to a superior law.

If lost, the motion may not be renewed at the same session.

Motion to Expunge

The object of the motion is to disavow a former action or record, by striking out the record from the minutes of the meeting.

Speaker.—"I move to expunge from the record (here state the words to be stricken out)

as found in the minutes of the meeting of March 13."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to expunge from, etc. "Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is subject to the same rules that govern a main motion.

If passed, the secretary draws a line around the portion of the minutes concerned and writes across the face of it the words: "Expunged by order of the assembly, March 27, 1926."

If lost or defeated, the motion may not be renewed at the same session.

The motion to expunge is employed to retract indecorous or objectionable words made during a heated discussion against a person or measure, to remove a resolution or measure condemning any one, etc., etc.

Postpone Indefinitely

The object of the motion is to dispose of the question before the assembly without voting on

it directly. It is also employed by opponents to determine their strength.

Speaker.—"I move to postpone the question indefinitely."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded that the question be postponed indefinitely."

Observations

If passed, the question before the assembly is removed from consideration at that session.

If lost or defeated, it may not be applied to the same question again unless that question is later amended.

Motion to Amend

The object of the motion is to modify a question that is before the assembly. There are four kinds of amendments—by addition, elimination, division and substitution.

1. By addition. *Speaker.*—"I move to amend the question by adding (here state the addition which is to be made)," etc.

2. By elimination. *Speaker.*—"I move to

amend the question by eliminating (here state the words to be eliminated)," etc.

3. By division. *Speaker*.—"I move to amend the question by dividing it into three distinct propositions (here stating them)," etc.

4. By substitution. *Speaker*.—"I move to amend the question by substituting (here state the substitution to be made)," etc.

Observations

If passed, the amendment becomes a part of the main motion to which it was applied.

If lost or defeated, the amendment is disregarded and the assembly proceeds to vote on the main motion.

If two amendments are introduced, the first is the *primary* and the second is the *secondary*. There is no third or *tertiary* amendment.

There may be offered an amendment to the amendment, but not an amendment to the amendment to an amendment.

After, however, the primary amendment is incorporated in the original motion, a different secondary amendment is in order.

An amendment need not be acceptable to the maker of the motion to be in order. It is voted upon independently of the motion.

Where, however, the maker volunteers accept-

ance of the amendment, the amendment is automatically incorporated into the motion, which is thereupon voted in its entirety.

Amendments require only a majority vote. But amendments to the Constitution, Code of Laws, etc., require a two-thirds vote.

Motion to Refer (or Commit)

The object of the motion is to delay action, to secure the advantage of action by a smaller group or to permit further or fuller investigation on a proposed measure.

Speaker.—"I move to refer (or commit) the question to a committee."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to refer the question to a committee. Is there discussion?" etc.

Observations

The motion to refer requires a majority vote. If passed, the question before the assembly is removed until the committee reports thereon.

If lost, it may be renewed but once during the same session, provided the situation is changed with respect to the question.

It is debatable.

Postpone to a Fixed Time

The purpose of the motion is to defer action.
Speaker.—"I move to postpone the consideration of the question until the next meeting (or other certain or fixed time)."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded that consideration of the question be postponed until the next meeting. Is there any discussion?" etc.

Observations

The motion requires a majority vote.

Postponement must not extend beyond the next meeting, since this would render it equivalent to being postponed indefinitely.

If passed, it becomes a part of the Order of the Day, at the fixed time. It may not be taken up again previous to the time fixed, except by a two-thirds vote.

If lost or defeated, it may be removed but once during the same session, provided the situation is changed with respect to the question.

Previous Question

The object of this motion is to suppress fur-

ther discussion and bring the assembly to vote.

Speaker.—"I call for (or move) the previous question."

Seconder.—"I second the call (or motion)."

Chairman.—"The previous question has been called for (or moved and seconded). Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is not debatable, i.e., it must be put to a vote at once, without allowing discussion on it.

The chairman should carefully inform the assembly that they are voting on the *main motion* and not on the *call* for the previous question.

Lay on the Table

The object of the motion is to postpone a question to a future time, and this may be either at the same session or at a future session. It is also employed to suppress further debate on the question before the house.

Speaker.—"I move to lay the question on the table." Or "that the question be laid on the table."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to lay the question on the table. Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is not debatable, i.e., it does not admit of discussion.

It requires a majority vote for its adoption.

If passed, it is not considered at that session.

If it is lost or defeated, it is disposed of like a main motion.

Take from the Table

The object of this motion is to bring before the assembly the subject or question previously laid on the table.

Speaker.—"I move to take from the table (here specify the question previously laid on the table)."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to take the question (referring to it here) from

the table. Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is not debatable, i.e., it must be put to a vote without allowing discussion on it.

It requires a majority vote for its adoption.

If passed, it brings before the assembly the original question as it existed when ordered tabled.

If it is lost, the subject remains tabled and is then equivalent to being postponed indefinitely.

But it may be renewed at any subsequent session.

Suspend the Rules

The object of the motion is to make possible an action contrary to the standing rules or rules of order.

Speaker.—"I move to suspend the rules (here state the rule which prevents the presentation of the business in mind)."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded

to suspend the rule (here stating it). Those in favor say *Aye*. Those opposed say *No*."

Observations

This motion is not debatable.

It requires a two-thirds vote for its adoption.

It must apply to standing rules and rules of order only.

If passed, the member having a business to present is now in order.

If it is lost, it may not be renewed at the same session.

Read Papers

The object of the motion is to give information to the assembly.

Speaker.—"I move that the paper (specifying it) be read."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded that the paper (referring to it) be read. Those in favor say *Aye*. Those opposed say *No*."

Observations

It is not debatable.

It requires a majority vote for its adoption.

The paper asked to be read must require that final action be taken at the session.

Papers of no special or useful import to the assembly are not allowed to be read under the motion.

If passed, the paper is read.

If it is lost, no reading takes place.

Question (or Point) of Order

The object of a question of order is to correct a breach of order or an error in procedure.

Member.—"I rise to a point of order."

Chairman.—"State your point of order."

Member.—"My point of order is (here state the point, as, for example, that the speaker is not speaking on the motion; that a rule or by-law has been violated or a mistake in judgment made, etc.)."

Chairman.—"Your point of order is (or is not) well taken and the speaker is (or is not) speaking on the motion, etc., etc."

Observations

A question of order must be raised immediately following the irregularity.

It may be raised while another has the floor.

It is not debatable.

The member raising a question of order is given the floor instantly.

The chairman decides the question promptly. He may ask advice from a member before deciding. He may, if he chooses, put the question of order to the assembly to decide.

If the member disagrees with the decision of the chairman on a point of order, he may appeal to the assembly for a decision, as follows:

Appeal

Member.—"I appeal from the decision of the chair."

Chairman.—"On what ground is the appeal made?"

Member.—"On the ground that the decision of the chair violates the by-law (naming it), is unjust, is prejudicial, etc."

Chairman.—"The decision of the chair has

been appealed from. Shall the decision be upheld?"

Observations

The appeal is debatable, but a member may speak on it but once.

It must be made at the time of the decision of the Point of Order.

An appeal may not be amended by another.

A tie vote or a majority vote upholds the decision of the chair.

If passed, the decision of the chair is upheld.

If it is lost, the member resumes his seat.

Motions to Reconsider

The object of the motion is to modify or annul any action already taken.

Speaker.—"I move to reconsider the vote of the assembly on the action (here naming the action already taken)."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded to reconsider the vote (here referring to it). Is there any discussion? Those in favor say *Aye*. Those opposed say *No*."

Observations

It is debatable if applied to a debatable question.

It is undebatable if applied to an undebatable one.

It can only be made after a vote has actually taken place.

It requires a majority vote for adoption.

As soon as the motion to reconsider is made, all action on the original question is suspended until the reconsideration is first disposed of.

If passed, it places before the assembly the original question in the exact position occupied before it was voted upon.

Whether passed or defeated a second motion to reconsider the same vote is not in order; neither is a motion to reconsider a reconsideration in order.

The Order of the Day

The object of the motion is to present before the assembly a business previously agreed upon or ordered to come up for consideration at a definite time.

Speaker.—"I call for (or move) the order of the day."

Seconder.—"I second the motion (or call)."

Chairman.—"The order of the day has been called for. Those in favor say *Aye*. Those opposed say *No*."

Observations

It is not debatable.

It is in order only when the time for the presentation of the business has arrived.

It need not be seconded.

It requires a majority for adoption.

If passed, the scheduled business is in order.

If it is lost, it may be renewed after the business under consideration is disposed of.

The Order of Business

The object of the motion is to bring before the assembly the regular order of business according to schedule.

Speaker.—"I call for (or move) the order of business."

Seconder.—"I second the call (or motion)."

Chairman.—"The order of business has been called for (or moved and seconded). Those in favor say *Aye*. Those opposed say *No*."

Observations

It is not debatable.

It is in order when its regular schedule is disregarded.

It need not be seconded.

It is, in effect, equivalent to a point of order, calling upon either the chairman or a member to introduce the business scheduled under the order of business.

It requires a majority vote.

If passed, the scheduled business is in order.

If it is lost, it may be renewed after the business under consideration is disposed of.

Question of Privilege

The object of the privilege is to afford the assembly or any of its members the enjoyment of comfort, safety, dignity, freedom from annoyance, etc.

Speaker.—"I rise to a question of privilege."

Chairman.—"State your question of privilege."

Speaker.—"The room is being flooded with water; bandits are reported about this building; it is beneath the dignity of this assembly for Mr. Blank to employ offensive language; etc., etc., etc."

Chairman.—"Your point is well taken. I therefore order business suspended until proper conditions are restored, safety assured, dignity observed, etc., etc."

Observations

It is debatable.

An appeal lies from the decision of the chairman.

A tie vote or majority vote upholds the chairman.

If passed, the business interrupted is resumed as soon as the question of privilege is disposed of.

If it is lost, the business interrupted is resumed.

To Take a Recess

The object of the motion is to suspend all business temporarily, without interfering with the continuity of the meeting.

Speaker.—"I move that we take a recess of five (or more, or less) minutes."

Chairman.—"It has been moved and seconded that we take a recess of five minutes. Those in favor say *Aye*. Those opposed say *No*."

Observations

It is not debatable.

But it may be amended with respect to the time.

It is not in order when another has the floor.

It is not open to reconsideration.

It is in order when no quorum is present.

It requires a majority vote.

If passed, it suspends all business during the recess.

If it is lost, it may be renewed after the business under consideration is disposed of.

Motion to Adjourn

The object of the motion is to bring a meeting to a close.

Speaker.—"I move we adjourn."

Seconder.—"I second the motion."

Chairman.—"It has been moved and seconded that we adjourn. Those in favor say *Aye*. Those opposed say *No*."

Observations

It is undebatable.

It is not in order when another has the floor.

It may not be reconsidered, though it may be renewed when any business has intervened.

It is in order when no quorum is present.

It requires a majority vote.

If passed, the meeting is adjourned.

If it is lost, presentation of business continues.





